

ZION'S HERALD

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NO PUSHING OUR BRETHREN OVERBOARD.—
The Western thus rejoices over the prospective colored M. E. Church, South:—

"We are rather glad, upon the whole, that this action has been taken. The colored people now in the Southern Church can scarcely be regarded as well qualified to legislate for themselves, but they will improve, and educated negroes from the North will find a home among them and help them, and all Christian people will give them sympathy and aid. So we believe, and we shall be deceived if this colored Church does not become a power in the land. We shall watch it with anxiety. Our people will extend to it the warmest sympathy, and while it will appear as a new Church, starting out in competition with other organizations, it will not be a secession, but one strangely thrust out into independent life to battle with the adverse elements as best it can. We cannot doubt that God has some great purpose to be developed in this movement, and shall look to see in it the beginning of the consolidation of all the organizations of colored Methodism, looking to an ultimate fraternalization on terms of perfect equality with all the Methodisms of the world."

All this is as foreign from Methodism and Americanism, as it is from Christ and the Bible. Our own Church, in some of its movements, is much nearer expressing the purpose of God. When it puts all its members together, and sets a pastor over them, regardless of color; when it puts all the ministers in the same territory into the same Conference, irrespective of color; it is on the track of God and the nation. It would be a disgrace unutterable for her to cast off a quarter of a million of members, because of this Satanic prejudice. They will not go, thanks be to God. The coldness of *The Western*, and its attempts to put them out, will not be accepted by the Church. We have struggled too hard for position and success in the South to surrender it all, as we certainly should, if we abandoned our colored brethren. Our pride, if not our principles, will save us from that sin. We shall fight it out on the line we have begun, expelling our prejudices, not our people. There is no other way to subdue the South. The white Church has rejected our suit; fortunately for us, the blacks are rejected of them. If we are faithful to them, trample down our silly pride, absorb the Zion's Church, and elect one or two colored Bishops, in five years three fourths of the colored Methodists will be in our ranks. God will bless us, if we obey Him. The above extract, published with approval by *The Nashville Advocate*, is not the heart nor judgment of the Church. It pleases the Southern Church, but not the loyal one. May *The Western* fall into line with the column of Christ and the Bible, and advocate the same unity and brotherhood in the Church that is now obtaining all over the land.

The Christian Recorder, speaking of the fact of there being two colored students at the Unitarian school at Meadville, and none at the Methodist college in the same place, adds a question of admonition as follows:—

"Will Zion's Herald tell us the number of colored students in the colleges of the M. E. Church situated north of the old Mason and Dixon's line? Having a colored membership of over a hundred thousand, one would think she would have a goodly number. With but a handful of people, the Presbyterians are educating scores of colored ministers. We warn our dear M. E. friends not to be like the Jews and sing, 'We have Abraham to our father,' or rather, 'We have the Negroes for our inheritance.' If they fail to educate their colored ministers, that Presbyterian handful will shortly 'shake like Lebanon.'"

Its first question is pertinent, and we should be glad

to have our colleges and seminaries send us any statistics bearing on that question. We can inform our brother of *The Recorder* that our schools and colleges are open to his color. Middletown has graduated three, Wilbraham has had them among her scholars for a generation. Its own Bishop Brown was one of her beloved students. They sat at her tables with the whites, in Dr. Fisk's time, or very near it, and one young lady, afterwards wife of Bishop Burns, boarded with the Principal, Dr. Raymond, and was treated precisely as one of his family. The same equality and fraternity has long been shown in all our New England seminaries, in Genesee, and other schools and colleges. Let it send on its men. They will be gladly received, and most brotherly treated. We are educating as many in the South as any other Church, though far less than we should. Some of our schools there yet shut them out. We join *The Recorder* in protesting against such ostracism, and demand its abolition.

THE BRITISH CRITICISMS ON DICKENS differ from the American. The latter generally condemn, as his main defects, his liquor-loving and minister-hating qualities. The former discern a lack of social perceptions, so keen to your every-day Englishmen, and a looseness of fibre in the treatment of vice and virtue, right and wrong.

"*The Post* remarks that if Mr. Dickens did not succeed in appreciating the nicer superficial distinctions of society, or even in seeing through them the actual men and women whom they cover, yet when he was among the classes whom he best loved to depict, he showed himself a most profound observer of mankind. It is, too, honorable to him as an individual, rather than as an artist, that he always showed himself unable to seize or to understand the darker side of human nature."

"*The Spectator* pronounces Mr. Dickens to be the greatest humorist whom England has ever produced, Shakespeare himself not excepted, and calls attention to the wonderful influence his writings have exerted in softening the strong lines of demarcation between the different classes of English society, and the extraordinary stimulus they have thereby given to the various great efforts of the day for ameliorating wretchedness and reclaiming crime. And yet Mr. Dickens has not only never been a professional philanthropist, but he has exerted his great powers to the utmost to ridicule professional philanthropy. It was the great triumph of his humor to sharpen the vision of mankind for hideous moral contrasts which he knew as little as any of us how to remove; and for the systematic methods of attacking which he had even less taste than most other men—his genius, like most other geniuses, revolting against system, and the conventional types it tends to produce. Mr. Dickens, it is true, looked with a more than approving eye on all the aspects of jollity, even though accompanied, as they so often are, with self-indulgent weaknesses; and with a detestation perfectly morbid on these meaner and harsher elements in human nature which are fatal to jollity. He was far too fond, also, of pushing his doctrine of geniality to the point of sentimental falseness."

The Western Advocate makes these suggestions as to the mode of introducing laymen into the General Conference:—

"It is our own conviction that the concurrent vote of three fourths of the members of the Annual Conferences, and two thirds of the General Conference, ought to be sufficient to change not only the Restrictive Rules, but also the other provisions of the Constitution of the General Conference, for the change of which no provision is found in the Discipline. Hence we regard this vote of the Annual Conferences as clothing the delegates to be chosen to the next General Conference with conventional powers, so that they may first convene as a Convention, and in that capacity act upon the constitutional changes recommended, and then, with the lay del-

egates provisionally elected, organize the General Conference under the amended Constitution. This is the shortest and most regular method of procedure, and we doubt not that it will receive the hearty concurrence of the whole Church.

"And now, while on this point, we have a suggestion to make. It is that the Annual Conferences recommend the change of the provision for changing the Constitution of the General Conference, so that all the answers to the question propounded in the beginning of the section, may come under the same provision, and be changed by the same process. It will only require the striking out of the words, 'the above restrictions,' and the insertion of 'the foregoing provisions.' It can yet be recommended, and may be consummated while the delegates to the next Conference are sitting as a Constitutional Convention."

In reply to the eulogies of the Free Religionists on Chunder Sen for his conversion of the Hindoos, Rev. Mr. Baume, a missionary of India, in *The Northwestern*, shows that all that Sen says or does, is only a shadow following after the sun of missionary preaching. He adds these words from one of our missionaries: Others, longer in the field, have not been less influential. When those who are setting him up for a teacher truly examine this case, they will cease to praise a half-Christian pagan, who has got all his light from missionaries, and then turns round and abuses them, but will recognize the great work done by Heber, Duff, Cary, and multitudes of such men of God who have led this Hindoo Julian, and Marcus Aurelius to all the lights which they have, and by which they seek to put out the very Gospel sun, that also has delivered them from the pagan darkness of thousands of years. Will the commanders of this new light put this extract, from Mr. Baume's article, in their current religious columns:—

"It is little more than twelve years since we commenced our mission work in India. The mission has organized 106 schools, with 224 teachers, 4,250 scholars on the rolls, and an average daily attendance of 3,084. One of the missionaries, specially engaged in the educational department, in a recent report of the work, says: 'Our schools give us a local habitation and a name. They are the avenue of approach to important and influential classes of community otherwise unapproachable. They firmly impress Christian ideas upon the minds of those who, in a few years, will be the leaders of native society and thought. Our scholars are led almost imperceptibly to examine everything from the standpoint of Christian philosophy; and even when attempting to defend their own religion they will do it, not with the old syllogisms based on essential error, but with the weapons which we have given them.'"

WELL SAID.—*The Pittsburg Advocate*, speaking of the Dickens' controversy, quotes a note asserting his Christianity from his words in almost his last letter, and then appropriately adds:—

"We quote this now, to note how deeply seated in the human mind is the impression, that religion is somehow or other to play a most important part in man's destiny in the hereafter. It is too often the case that men attaining eminence as statesmen, orators, poets, and humorists, become oblivious of the claims of religion during the active engagements of life; but death in many cases changes this. They do not like to die without saying something in commendation of religion; and their friends do not like to transfer their names to the catalogue of the dead wholly disconnected from religion, and the immortal hopes it inspires. Charles Dickens is not in this an isolated case. The history of religion, but little appreciated in life, yet respected in dying moments, is a too common history; and not alone among those who attain to eminence, but among all classes of society. Happy is he who shall avoid the error by an active life in the interests of religion, and whose dying experiences will demand no change either in faith or practice."

that already on which the minister calls the blessing of God to descend. Nothing can be added to a true wedding of two human souls and lives but religious ceremonial and the proper social safeguards. The man and woman, in this true wedding, become husband and wife because their Creator made them for each other; just as much as He made Adam and Eve, and brought them face to face as He did those two in Eden. And so, when it is really true to those that take part in it, the good, old-fashioned Quaker wedding is nearly the truth of God, in which the man and woman declare, as the ground of their union, that they have been moved to this deed by the Holy Spirit. That declaration not only brings the Lord to the marriage, but makes Him also the matchmaker; and it must be for this cause, in its measure, that so large a proportion of these Quaker matches turn out well. But every true match is made in Heaven, and all true men and women who believe this and act on it, find something of Heaven in their match, so that John Brown, of Haddington, was not so far wrong when he felt the time had come for him to enter the holy estate, and that he had seen the woman the Lord had made to be his wife, and went to tell her so; and the good soul knew what he had come about, and was just as sure as he was that she was meant for him and he for her. Yet he said, "My dear maid, you know what I am going to say; but, if you please, before I say it, will you ask a blessing?" And that was what they did. It is the experience of all times, and no doubt of all peoples, that men and women are made for each other, to be husband and wife; are very often brought together by a providence they cannot account for, and can never be separated in their souls any more. A young man goes into a room with a heart as free as an untrapped swallow, and comes out of it sixty minutes after a captive for life; and the maiden knows what the youth knows, and in her heart says, "I am to be a wife; and I have a right to know the man of great intelligence, who told me that when he was in the middle of the Pacific, on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to quarterly meeting in Bucks County, and there saw, in a Quaker bonnet, for the first time with his human eyes, the face he had seen in his dream. The maiden became his wife; and I never saw a happier pair on earth, or a sweeter home or children. And I have no doubt of the perfect truth of the story; all true marriages are made in Heaven; so, no longer do I ask a blessing, but I ask a witness."

And any true observation of the life we are living will bring the assurance that marriages of this sort are by no means so few as cynics and satirists would have us to infer. If from thirty to forty years of intimate observation in two widely separate sections of society, two worlds, and the intimacy of a minister to boot, can be of service in forming an opinion, it is mine that a great preponderance of the men and women that become husband and wife find their help-mates, their matches, the one being they need to make up the full measure so far of their life in the man or woman they marry. It is probable they may not find what I may call their ideal man or woman; the wonderful person the romances can make so much better than the Lord makes; but in the sense that the pictures in a fashion-plate are finer than the portraits of Healy or Eaton. When we form our taste on this sort of standard, we are likely to be disappointed, and ought to be. It is possible, too, for many reasons I shall not give, that in the truest match the Lord Himself can make, there will be times when the husband and wife cannot see eye to eye, or make one music of the bass and alto in which they delighted their faith. It is extremely probable, if a man cannot always feel satisfied with himself before he is married, he will not always feel satisfied with his wife after; and if she sometimes charges herself with fully when she is a maiden, she may do the same now, and then by her husband when she is a wife. If my self-love cannot hide or extenuate what is wrong in myself always, it must be a very tender and holy and everlasting love that will steadily overlook what may be wrong in another that I only love as well as myself. Indeed, I know of nothing in the structure of this universe, or in life, or in the Bible, that can bear me out in the idea that a doubled possibility of happiness in the addition of another life to mine ought not to bring just that much more trial also. Twice the felicity, twice the infelicity in every other direction. The most delicate organization is always exposed to the most appalling pain. This is in some way to be expected then. In what way we cannot very well foresee, and it is not best we should. It may be health, or temper, or habit. It is no matter; there must be trial of our faith in each other, and then of our faith in God; and some doubt now and then of each other's love, as there is now and then of the divine love of Heaven. No man or woman has any business to enter into this intimate oneness of life and soul without such an expectation. When the lark sings and sings over a mountain tarn, his shadow is as deep in the water as his soaring is high in heaven. Wise old Bishop Taylor says again: "Marriage has in it less of beauty than a single life, but more of safety. It is more merry, but also more sad. It is fuller of joys, but also of sorrows. It lies under more burdens; but is supported by the strength of love; so that these burdens become delightful." Something like that, then, is to be expected in the very nature of things. It is to be found, as the shadows cast by the truest and purest light that ever shined in a home. The sweetest wife that ever lived has said things to her husband scores of times that she would allow no human being to say about him, or once for all that third person must hear a piece of her mind. If it were in a prayer-meeting, and the truest husband will now and then make his wife known to his wife in tones so important that, if he heard another utter them to the same woman, it would bring him leaping like a leopard at the second, and who dared to speak so to the mother of his children. "Jack" we said to our journeyman, when he had been down home once, "Jack, what is the matter?" "Matter

enough," Jack replied, sheepishly. "I was going past a house at Oleytown end, and I heard a woman scream murder. I rushed in, and there was her husband hitting her; so I hit him and knocked him down, and was holding him by the throat, and first thing I knew she was hitting me with the rocks; and wanting to know what I struck her husband for." It was an illustration from a range of life among the Yorkshire hills—that was little better, thirty years ago, than the savage, of a principle that holds good in the sweetest and best homes of the land, where the uttermost hurt is a sharp word, that is repented of and forgiven the moment it is spoken. Husbands and wives, when they are wise, understand and act up to it as the condition of being what they are; and bear and forbear within all fair lines and limits. With these elements in them, and forming a part of their very structure, my observation convinces me that the true match is the rule. In the overwhelming majority of instances those that come to be husband and wife were made to be husband and wife. In the face of our sins and follies, very often by the tender mercy of God, and not at all of our deserving, the great gift is given that makes a heaven for us where we would have made perdition for ourselves sometimes, and sometimes the blessed life comes of honor and truth all their life-long in those that are made one in it. John and Mary sit in their home and wonder how Thomas and Susan manage to make so brave a show of their small stock of esteem, and Thomas and Susan shake their heads now and then about John and Mary. But you find that somehow within it all there is better with the worse, as there is worse with the better. Very tender and true are they all when sickness unites them; very sorely they weep over little graves; and then, if they must part, and one goes to the long home and one stays in this, whatever they may do that are left to mend the poor, broken life is well done if they do it modestly and truly, and has the blessing of the Risen One. But, then, in that case it is always one more in a heart made larger to hold one more; never one cast out to make way for another! The match made in Heaven is never unmade. — *The Independent.*

WHAT IS EARTH?

What is earth, a desert? A place to die graves. What is earth, rich man? A place to work slaves. What is earth, miser? A place to dig gold. What is earth, school-boy? A place to play. What is earth, maiden? A place to be gay. What is earth, seamstress? A place where I weep. What is earth, sluggard? A good place to sleep. What is earth, soldier? A place for a battle. What is earth, herdman? A place to raise cattle. What is earth, widow? A place of true sorrow. What is earth, tradesman? I'll tell you to-morrow. What is earth, sick man? "Be it nothing to me." What is earth, sailor? My home is the sea. What is earth, student? A place to win fame. What is earth, author? I'll write them my name. What is earth, monarch? For my realm it is given. What is earth, Christian? The passage to heaven.

MR. BUCHANAN DOES NOT WANT TO BE PRESIDENT. "I like Mr. — He cannot exactly be called gentlemanly in his manners, there being a sort of rusticity about him; moreover, he has a habit of squinting one eye, and an awkward carriage of his head; but, withal, a dignity in his large person, and a consciousness of high position and importance, which gives him ease and freedom. Very simple and frank in his address, he may be as crafty as other diplomats are said to be; but I see only good sense and plainness of speech, — appreciative, too, and genial enough to make himself conversable. He talked very freely of himself and of other public people, and of American and English affairs. He returns to America, he says, next October, and then retires forever from public life, being sixty-four years of age, and having now no desire except to write memoirs of his times, and especially of the administration of Mr. Polk. I suggested a doubt whether the people would permit him to retire; and he immediately responded to my hint as regards his prospects for the Presidency. He said that his mind was fully made up, and that he would never be a candidate, and that he had expressed this decision to his friends in such a way as to put it out of his own power to change it. He acknowledged that he should have been glad of the nomination for the Presidency in 1852; but that it was now too late, and that he was too old; and, in short, he seemed to be quite sincere in his solo episcopate; although, really, he is the only democrat at this moment, whom it would not be absurd to talk of for the office. As he talked, his face flushed, and he seemed to feel inwardly excited. Doubtless, it was the high vision of half his lifetime, which he here relinquished. I cannot question that he is sincere; but, of course, should the people insist upon having him for President, he is too good a patriot to refuse. I wonder whether he can have had any object in saying all this to me. He might see that it would be perfectly natural for me to tell it to General Pierce. But it is a very vulgar idea, this of seeing craft and subtlety where there is a plain and honest aspect."

TRAIT OF THE SAME "OLD PUBLIC FUNCTIONARY." S. — spoke to him about an order from the Lord Chamberlain for admission to view the two Houses of Parliament; and the ambassador drew from his pocket a colored silk handkerchief, and made a knot in it, in order to remind himself to ask the Lord Chamberlain. The homeliness of this little incident has a sort of propriety, and keeping with much of Mr. —'s manner, but I would rather not have him do so before English people. — *Correspondence of Springfield Republican.*

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A MESSAGE BY TELEGRAPH.

Long months may pass, O friend beloved, ere I thy face may see;
And anxious days, ere from thy hand a letter comes to me;
But yet a message sent this hour — O, wonderful to tell —
Comes speeding with a lightning's flash, to tell me "thou art well."
Didst whisper to some passing breeze the message sent to me?
O, no, the changing wind would catch and whirl it back to thee;
But by a line, a wondrous line, I hear from time to time,
And send an answer back to thee, a thousand miles away.
'Tis passing strange; but yet I know a telegraph by far
More wonderful than if it reached the moon or farthest star:
It flashes my unwelcome thought to him who says to me,
"Before thou callest I will hear, and quickly answer thee."
A wide and fathomless abyss excites my loving soul
From that abode of light and love where heavenly pleasures roll;
But there's a way, a wondrous way, by which to reach the throne,
And bring sweet messages of love and strength and blessings down.
O Thou by whom we come to God, the life, the truth, the way,
Thou for whose sake He bends His ear and listens while I pray,
O, speed my prayer; Thou who Thyself the path of prayer hast trod,
And better far: O bear at last my ransomed soul to God.

S. H. B.]

INSPIRATION. — This inspiration was in sundry portions and in diverse manners; but it was so full and entire that the result was "GOD SPEAKS in time past unto the fathers by the prophets." Sometimes, as in the historical books, the sacred historian may have been moved by God's spirit to make diligent inquiry into human chronicles and even to embody certain portions of them, as the genealogies, in his holy writing. Sometimes the inspired author may have earnestly desired to select the most appropriate language. Sometimes the inspiration came in dreams, when the outward senses were steeped in sleep. Sometimes it was by a waking vision, when the prophet was conscious to himself that his eyes were open on other material objects. Very often it was by an audible voice, as we read "The word of the Lord came to me, saying, 'Perhaps most frequently it was the secret prompting of the Spirit of God in or upon the spirit of man. But in every case, that which the sacred writer was moved to record, whether the chronicle of facts, or the narration of a dream from memory, or the description of a vision at the time of its occurrence, or the taking down of words as spoken by a heavenly messenger, seen or unseen, or the expression in writing of that which the Holy Spirit impressed on the heart — in every case the original Scripture was under the direct superintendence and governance of the Holy Spirit. God was responsible — if I may use the phrase with deep reverence — God was responsible for every word. So that the Bible, in the language of the great Locke, 'has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.'"

BRUNSWICK CATHEDRAL. — Brunswick has a grand church dedicated to Saints Michael and Gudula. (If I could only give to you, who have not seen them, some idea of the vastness and beauty of these cathedrals! But descriptions are tiresome and dimensions nobody reads. If I could only tell you how far extending they are, both upon earth and toward heaven — how they seem not so much to have been built upon upon stone, as to have stood from the foundation of the world, solitary, alone, until after long ages some swelling town came to wonder and worship and sit at their feet in awe. We crept in through a narrow door that shut behind us with a dull echo. A chill, like that of a tomb pervaded the air, though a summer sun beat down upon the stones outside. A forest of clustered columns rose all around us. Far above our heads was a gray sky — the groined arches where little birds flew about. Stained windows glanced down the vast length, broken by the divisions and subdivisions, — one, far above the grand entrance, like the wheel of a chariot of fire. All along the walls, over the altar and filling the chapel niches, were pictures of saints and martyrs and blessed virgins that seemed in the dim distance like dots upon the wall. Muffled voices broke upon the stillness. Far up the nave a little company of worshippers knelt before the altar, — working men who had thrown down mallet and chisel for a moment, to creep within the shadows of the sanctuary; market-women; a stray water-carrier still clinging to the folds of their gowns; children dropping upon the rush-kneeling chairs to mutter a prayer. God grant they feel, with ever and anon above the murmur of the prayer, above the tone of white-robed priests the low, full chant from hidden singers echoing through the arches and among the pillars, following us down the aisles to where we read upon the monuments the deeds of some old knight of chivalry, whose image has survived his dust. Whose works have followed him. — *Correspondence of Springfield Republican.*

My father's and mother's example is to me an everlasting bulwark against infidelity. In my memory they are transfigured, and that transfiguration would hold me if nothing else did, as the transfiguration of our Saviour held the disciples. Blessed are they who have had a transfiguration in their childhood! — *Edw. Taylor.*

ALONG THE COUNTRY LANES.

O tell me not of stately towers,
Or glittering marble halls,
My heart's love is in rural bowers,
Amongst the foliage and the flowers.
Where the lone ring-dove calls.
When evening smiles my care beguiles,
And sunlight softly wanes,
Come forth and see and rove with me
Along the country lanes.

Sweet country lanes, and hedge-rows bright
With blossoms wild and free!
The honey-suckle and the rose
Entwine in fragrance and repose,
And gracefully agree.
The white thorn's bloom shakes out perfume,
And gentle silence reigns;
Come, find pure joy without alloy
Along the country lanes.

In ever-variable hues
With opening flowers bespangled,
Each nook and bank and brake renews
Its radiance of dissolving views
Of grass and flower entangled.
O joyous sight, in mellowed light,
Shining o'er hills and plains,
While breezes calm intone their psalm
Along the country lanes.

Hark! how the bird's in concert sing
With yonder curlew chiming,
While cuckoos skim with fluttering wing,
And nightingales and thrushes ring
Their harmonies of rhyme.
From every bush melodious gush
Creation's vespers strains
Of high delight for ear and sight
Along the country lanes.

Come, then, and meditate of love,
Love freed from earthly leaven;
Come, hear soft whisperings from above—
Echoes of angels' songs—and prove
How near thou art to heaven.
With boyant mind and heart refined
From sin and sorrow's stains
The daisied sod shall preach of God
Along the country lanes. BENJAMIN GOUGH.

MOUNTFIELD, May 18.

OUR LANDLADY; THE LITTLE OLD WOMAN
WHO LIVES NEXT DOOR.

BY MARJORIE BARKS.

My bed-room window overlooks her yard. Old, rich, and careful about many things, is she. "The cares of this world and the deceitfulness of riches," I think, when I see her. Especially, it seems, is the word choked by this old, stone house, the chamber of which, in a rash moment, we hired for the winter. If it were burnished gold it could not be dearer or fairer to her, while to others it is simply rickety, rat-eaten and forlorn, with nothing but the blessed sunlight which floods and glorifies the little parlor; nothing but that and the wide window-seats to render it attractive or desirable. The rooms are small and low, especially the bed-rooms, which are mere closets; not a clothes-press does the house contain, so that Sunday and week-day gowns hang side by side from the wooden pegs at the foot of the bed. Our pantry is the wide window-seat in the back hall; an open window and outspread bit of mosquito netting giving air and covering to the food. The attic rooms are a marvel of discomfort and shabbiness; unpapered, low, narrow, and dimly lighted by tiny sliding windows which will not slide, or others hardly larger, held open originally by notched wooden buttons, worn smooth now. And yet so dear is the house to the heart of this old woman that she watches us with a jealous eye. When we enlarged our family, by one, she raised our rent, and reprimanded us severely for constantly using the parlor. Where did the good soul think we should live, with only parlor, dining-room, and kitchen at our command—a family of five!

"My good woman," said the pater familias, indignant, "so long as I do not abuse your rooms, I shall use my own judgment in regard to them."

"Ah well," said mater familias, anxious for peace, "perhaps we shall grow old and rent houses."

"The Lord forbid!" was the fervent response from the father of the family.

Along the dingy street are other dingy houses owned by this same old woman, but being of wood, they cannot, I am sure, weigh down her heart like this of stone. Ah! what would she say, to know that I had pasted autumn leaves beneath the pictures, upon the new wall paper of the little parlor. And now we hear that she is coming to call upon us—I shall not dare go in; I shall sit in the dining-room and watch for the dreadful look upon her face, when peering out from under her glasses, she first spies the innocent, blushing leaves, clinging so suspiciously to the new, gray paper.

"Ah!" she will say—but I do not dare think of that terrible day.

I know little of her life, save the kitchen and back-door side of it, which I see from my window. Monday morning, in snow or thaw she descends the steps, slowly, painfully into the yard; one hand holding a white cotton bag of clothes-pins, while with the other she drags after her a basket of freshly washed clothes. Looking at her wet apron, and wrinkled parboiled hands, I need not ask who washed them.

It may be that the neighbors who look into her front win-

dows, know of another life, a front-door, afternoon life, when she has laid aside the old black hood and long dark apron, and unlaid her sleeves. I wonder then if she wears a neat white cap, if she sits by the window, behind the plants, knitting a blue yarn stocking with a cat purring upon her lap. I have seen the plants, as I passed the house—green leaved, but without a flower. How could they blossom beneath the old woman's eye!—and upon the window sill lay the ball of yarn. But the cat—of that, I am not sure.

But I have said nothing of her looks. She has a little, round body, dented at the waist by her apron strings. How like a barrel must she be when the apron is untied!—a little, round face, separated from her shoulders by her cap strings. But all the lines run up and down upon her face,—and pleasant lines run sideways, so that when she looks up to my windows I look away. I do not know how it is with girls, but she hates boys, and ministers; alas, our family includes both! The former are always "tearing round," to use her own words, if they do nothing worse—and she has numerous illustrations to give upon this point—and the latter are always threatening to move out of her houses; which, considering their limited accommodations and sharp oversight, not to say unwarrantable interference, is hardly remarkable. Poor old woman, always in trouble, concerning the pump, the sink drain, or some other trivial terrestrial matter; it grieves me to think that Heaven with its rest, its spiritual joys, could be nothing to her. But sometimes when the sun shines on her, and the lines fade out upon her face, I think it may be in that last, great day, when not only the outward, but the inward is revealed, there will be found hidden in the old woman's heart and life, some goodness and beauty of which I did not know—but God knew.

CHILDREN.—Children's ways are such straight ways. I have often heard people say that it seems natural for most children to lie. I don't believe it! But the little creatures are taught deceit so soon, are so soon bribed by false nurses, and disappointed by forgetful parents, and the promises made to them are so often ruthlessly broken, that it is really a wonder they ever learn to be true! Then their imaginations are vivid, and they live in a wonder-world. Common things, to us, are fairy-like to them, and little things seem great. Often they unconsciously exaggerate. Go back yourself, when grown, to the village where, a child, you went to school, and see how dwarfed the houses look, how narrow the streets, how insignificant the store where you used to buy pop-corn and slate pencils. Then you will see that you have lost your childish magnifying glasses.

Never insult a child by a doubt of its word, even by an incredulous look, if you value its truthfulness. Never coax or drive it into a confession of something that it has denied. Let its yea be yea, and its nay nay, and let it never know the time when it was not trusted.

Children believe very implicitly. A lady told me that some time ago, her little niece, under her temporary care, came and said to her, "Pray, Aunt Maria, how long am I to wear this dress? Please let me take it off."

"You must wear it, Lucy, till it is worn out," said the Aunt, and thought no more about it. An hour afterward, as she sat by her window, she saw her little charge rubbing herself back and forth against a tree, and evidently doing her best to ruin her frock.

"Why, Lucy, what are you doing?"

"Only trying to get this worn out, Auntie," was the reply.

The faith of children leads them so easily to Christ, that it is strange that people do not labor more earnestly and incessantly even than they do for their conversion. For them, no Mr. Worldly Wiseman lies in wait, with his smirks and his smiles; no Slough of Despond traps their feet, as they go, with confident hand, up to the wicket gate. Even when their journey is a very short one, and ere they or we know it, they are standing by the dark river, how brightly and smilingly they enter its waves. The glory from the "gates ajar," streams over their dimpled faces, as they smile up to the waiting angels.—*Advance.*

Y. M. C. A. CONVENTION.

(Reported for Zion's Herald.)

INDIANAPOLIS, June 27th.

The Fifteenth Annual International Convention of the Young Men's Christian Associations of the United States and British Provinces, met at 10 o'clock A. M., Wednesday, June 22d, in the Academy of Music, and was called to order by J. S. McLean of Halifax, Nova Scotia, the Vice-President of the Portland Convention, in the absence of Wm. M. Dodge, Jr., the President, who was detained by injury from a railroad accident. Rev. H. A. Edson, of Indianapolis, invoked the blessing of God upon the deliberations of the Convention assembled, after which Mr. Beach of Pawtucket, Rhode Island, was elected temporary Secretary. After singing, under the direction of Wm. H. Doane of Cincinnati, Rev. F. C. Holliday, of Indianapolis, read a portion of Scripture, and the Convention joined with Rev. S. B. Barnitz of Wheeling, West Pa., in prayer.

A committee of one from each State and Province was appointed on permanent organization. The rules of previous Conventions were adopted, and all clergymen, members of the press, and friends of the Association, present, were elected corresponding members. Mr. W. H. Doane was invited to take charge of the singing during the Convention, and a business committee consisting of seven members was appointed, to whom were to be referred all questions of interest during the meeting.

Hon. S. S. Fisher of Washington, in behalf of the Committee on Permanent Organization, submitted the name of J. S. McLean of Halifax for President, with twelve others for Vice-Presidents, and R. H. Hinkley of Philadelphia, D. C. Bell of Minneapolis, and G. G. Schwaburg of Grand Rapids, for Secretaries, who were unanimously elected.

Mr. McLean made a brief and interesting speech in accepting his position, after which the remainder of the forenoon session was spent in singing and prayer. The afternoon session of the Convention met pursuant to adjournment in the First Baptist Church, in order to afford the citizens opportunity to arrange and decorate the Academy for a magnificent reception and welcome of the delegates by the citizens in the evening. The Convention proper, after social exercises, was called to order by the President and opened with the reading of the Scriptures and prayer by Rev. Dr. T. M. Eddy of Baltimore. Among the Vice-Presidents upon the platform were Hon. George H. Stuart of Philadelphia, and H. Thane Miller of Cincinnati. Standing committees were appointed on Executive Committee's Report, Devotional and Open Air Meetings, Business, and Resolutions. Hon. George H. Stuart addressed the Convention upon the necessity of seeking the influence of the Holy Spirit for a wonderful work of grace during the stay of the delegates, and suggested as a motto for the Convention, which was adopted, "Not by might, nor by power, but by my Spirit saith the Lord."

Mr. Alfred Wicks of Brooklyn, chairman of the Business Committee, then announced the first subject for discussion, namely,—"Why do Young Men's Christian Associations die?" and opened the discussion by referring to the importance of the question, and stating that the Association at Troy, New York, one of the largest and most flourishing of the country, had totally died out. Mr. Mott of Pa., McBurney of New York, Bunsell of Illinois, Edsall of Brooklyn, Perkins of Illinois, and others, participated in the discussion, assigning as reasons or causes of decline, too many honorary members, lack of leaders and love and spiritual fire, poor means for such important ends, too much success, too much work, and inefficient leaders. After the singing of "The Prodigal Son," by H. Thane Miller, the Convention adjourned to half past seven in the evening.

The meeting at night being a greeting from the citizens of Indianapolis to the delegates of the Convention, all the preparations as well as the programme of exercises were under their control. The Academy of Music, which seats about three thousand, was crowded to its utmost extent. The decorations of the Hall by the ladies was certainly one of the most tasty and attractive handiworks we have ever met west of the Alleghenies. Indianapolis deserves flattering mention for its good old-fashioned Western Hoosier greeting, so full of soul, given to the Convention.

Gov. Baker of Indiana, who had been selected to preside, declared, on taking the chair, in the fewest possible words, the zest and spontaneity of the citizens in this their hearty welcome. His Honor, Daniel Macauley, Mayor of the city, spoke the welcome of the municipal authorities, and Dr. Day of the city clergymen. The President of the Indianapolis Association being ill, Rev. J. B. Brandt, received the delegates with words of cheer in behalf of that body. These gratifying expressions of the people were responded to by President McLean, Vice-Presidents Hon. George H. Stuart, and H. Thane Miller. Mr. K. A. Bunsell welcomed the representatives of the press, and after the singing of the "Old, Old Story," by H. Thane Miller, nearly two hours were spent in informal fraternal greetings. Introduction had little to do in the formation of acquaintance. These Western folk come right at you with soul in hand.

The Convention assembled on Friday morning at 9:30 o'clock, and the religious exercises were conducted by Rev. Dr. Harper of Indianapolis. The question for discussion presented, was "What branch of Association work has afforded most encouragement during the year?" Rev. George A. Hall of Washington, D. C., opened the discussion with a thrilling account of the open-air meetings of the Associations. E. C. Kimball of Erie, Penn., thought that the fellowship of Christian churches had been the prominently successful feature of Association work. Messrs. Moore of Massachusetts, Baldwin of New Jersey, and Hague of Canada, affirmed that the great encouragement came from outdoor meetings. Mr. Cressy of Iowa, said the result of his experience was that success came most from cottage prayer-meetings, held wherever the people would receive them. Messrs. Stuart of Philadelphia, Emminger of Mansfield, O., and Glass of Baltimore, spoke in favor of outdoor exercises, while Mr. Sheaff of Cincinnati, said with them they had not been a success. After many five minutes speeches upon the same question, the Convention adjourned to afternoon. At the close of the session a note from Gov. Baker was received, saying the "latch string was out at the State House to the Convention."

The afternoon session called to order at 2½ o'clock, was opened with the reading of the Scripture by Rev. Mr. Campbell of Halifax, and prayer by Rev. Mr. Hascall of Illinois. After miscellaneous business, a stream of resolutions poured upon the Convention, occupying the greater part of the afternoon. The executive committee reported 802 Associations on the Continent, 207 having been organized during the current year, and 64 of those embraced in the enumeration of last year being omitted in this. The Treasurer's report gave a balance in the hands of the Executive Committee of \$1,428.49.

The closing exercises of the afternoon consisted in a collection of questions from the audience which were answered promptly by designated delegates.

The evening session was devoted to the discussion of "How shall we best reach the young men coming, to our great

cities?" which was answered by Rev. Mr. Chidlaw of Cincinnati, Hon. S. S. Fisher of Washington, George H. Stuart of Philadelphia, Mr. Wm. Reynolds of Peoria, Ill., and D. S. Moody of Chicago.

The third day of the Convention was opened with prayer by Rev. Mason Gallagher of Minnesota. A collection of resolutions embracing many topics were read and referred to the committee, after which the forenoon was largely occupied by a discussion on "What is the secret of securing the efficiency of Committees?" A resolution was offered favoring Laymen's Institutes for preparing laymen for the work of evangelists. After a lengthy and confusing discussion the whole matter was laid upon the table.

Owing to the intense heat, the thermometer marking ninety-five degrees, the afternoon session was not held until late in the day. The discussion was on the following topic: "The Associations of America, not simply isolated organizations engaged in a local work, but charged also with the duty of a large and important service, in the Saviour's name, for each other, and for the young men of the whole continent."

A novel scene was presented to the Convention, by the reception of a delegation from the "Young Converts' Christian Association" of Indianapolis, — an organization numbering seventy-five members, laid between the ages of twelve and sixteen.

The address of the little master representing the Society was so naively delivered, and so sincerely expressive of the work of grace upon the hearts of the boys, that the audience were alternately melted to tears, and moved to applause. The organization was instituted on the 27th of May, 1869, by seven boys gathered together in a garret of a house of this city, in a prayer-meeting. Branches have been formed in the northern part of the city, in Dayton, Kentucky, Cincinnati, Terre-Haute, Louisville, and Chicago. The questioner was again opened, and formed a spicy exercise of the Convention. The topic on "The importance of embracing German young men in our efforts for the increase of associations, the character and success of such as have been heretofore made, and the best plans for the further prosecution of the work," was then taken up and discussed by Rev. J. W. Stuckenberg of Pittsburg; and J. C. Bertram of St. Louis.

T. James Claxton of Montreal, Austin Abbott of New York city, J. O. Wood of Edgewater, N. Y., and J. N. Harris of New London, Conn., were elected delegates to the World's Convention at Amsterdam, Holland.

The evening meetings were held in the Academy, and Third Presbyterian Church, and were of a social, highly interesting, and profitable character.

The fourth day's proceedings commenced with religious exercises, conducted by Rev. S. B. Barnitz of Wheeling. A series of resolutions, as the final report of the Committee, were presented, and disposed of without much comment, until one was offered proposing the employment of an agent for Southern work, when Rev. J. B. Hamilton of Massachusetts, who had endeavored to secure the floor before the doors were closed upon resolutions, moved to amend as follows: —

Resolved, That the labors of the Young Men's Christian Association be extended among our colored people, and that there be, among the young men of America, no discrimination upon the basis of color."

A flurry [at once ensued, but Mr. Hamilton protested against dodging or trifling with this question. He demanded a record of the Convention upon it as a live issue, and that we open the way to our Southern agent by the adoption of this resolution. A dozen sprang to their feet in favor of the resolution, and as many against it. For an hour or more, the zeal of the Convention was up, and only in the distortions of parliamentary entanglement was the resolution laid upon the table by "a call for the previous question." The Convention was very nearly divided, but the majority were against the concession made by the resolution to colored brethren.

The Convention, by a small majority, was able to expunge from the Minutes the record of its action, notwithstanding several efforts were made to reconsider the motion by which it was done. The reporters were besought not to give the matter publicity, but as it was considered an item of business upon a very important subject, publicly transacted, and occasioning more interest than any other miscellaneous business of the Convention, we have thought it best, with many other reporters of the meeting, to give accurately the proceedings of the Convention.

The report upon the Lyceum Bureau occasioned a spirited discussion, but was adopted upon the basis of the action of the Portland Convention.

The Saturday afternoon session was mostly devoted to the reading of letters from friends detained from the Convention, and other miscellaneous business.

"How to organize and keep alive Associations in small towns and villages," was discussed by Messrs. Moore of Somerville, Mass., Wright of Utica, Fisher of Washington, and others, in five minute speeches.

The evening sessions consisted of social meetings, and were attended with crowds.

The various churches of the city were supplied on the Sabbath by the delegates, and Sabbath evening the Convention farewell was held in the Academy of Music, and was addressed by a delegate from each State represented in the Convention, namely, Mayor Frew of Pennsylvania, Rev. S. B. Barnitz of Wheeling, Hon. Chauncey Olds of Ohio, Rev. Geo. Douglass of the Province of Quebec, Rev. M. S. Crosby of Michigan, Mr. Alfred Wicks of Brooklyn, Rev. Dr. Harper, Col. John W. Kay, and Mr. E. S. Field of Indianapolis, Rev. J. W. Hamilton of Massachusetts, and D. S. Moody of Chi-

cago. After singing "Blest be the tie," Rev. Mr. Brandt pronounced the benediction, and the Convention adjourned to meet in Washington, D. C., pursuant to call of the Executive Committee, according to previous action of the Convention.

There were in attendance about four hundred delegates, and the Convention has been one of profit to all in attendance, and we trust especially to the city of Indianapolis. Open air meetings were held three times a day throughout the city, during the week, and many were happily converted to God.

SCRIPSI.

Our Book Table.

RELIGIOUS.

DR. HARRIS'S COMPLETE WORKS. Gould & Lincoln. The release of the very popular essays of Dr. Harris is most timely. One of the most eloquent of Christian writers, his themes were as happy as his treatment. They cover the ground of present debates. If some good brother would put a copy of "The Great Commission" into the hands of our students for the ministry, they would see and feel the mighty call of Christ for volunteers to subjugate all nations. "Man Primeval" and "Preadamite Earth" discuss the most active of present debates on the early status of the race, with freshness and power. "Mammon" is an essay every growing rich man should read once a quarter, every year of his life. Cannot some clerical brethren give this to the rich young men, and old men, prosperous and successful Christians? and some lay brother "The Great Commission" to the ministerial students? "The Great Teacher" sets forth the character of Christ in such terms as shames all the current attempts to patronize, but not worship Him. The set are put up in a box, and should appear in every reader's library. Those who say Christianity has no literature would do well to pause in their mockery, and give one honest glance at these volumes. They are affluent and ornate, but not overdone; rich, tasteful, devotional, and true. No unevangelical works equal them in these highest qualities of knowledge, thought, language, and spirit.

SOUTH'S SERMONS, Vol. III. (Hard & Houghton,) continues this handsome library in good shape. No writer ever preached more pungently or exhaustively. Only the unclean is wanting. They have little revival, and much brain power. They will be helps to every student of Christian literature.

THE CHURCH IDRA, or Essays towards Unity, by Wm. Reed Huntington. E. P. Dutton & Co. This little volume is an attempt to bring all believers together. It opposes State churches or establishments, and says the little vestiges of it still among us, such as chaplains to legislatures, and navy and army, and proclamations, are feeble and evanishing. It contends that a catholic American Church must come, and that it must be on the Roman or English basis. Here is its defect. No Church will be allowed preeminence in that Church of the Future. It concedes the difference between itself and the Baptists irreconcilable on High Church grounds, but puts the plea for Infant Baptism on such good common-sense grounds, that it ought to convert all parents, Baptists included, to that Christian duty.

THE ONESNESS OF THE CHRISTIAN CHURCH, by Rev. Dorus Clark, D. D. (Lee & Shepard,) considers the same subject as Mr. Huntington advocates. It shows its necessity, but is simpler in its elements, makes no assumption as to the Church, says all have defects and truths, lays down cardinal principles, says, wisely, only the evangelical doctrines are opposed by the unregenerate world, and urges a union of the Army of Christ, closing with Wesley's lines: —

"One Army of the Living God,
At His command we bow."

It is a good contribution to a coming end.

THE INVITATION HEARDED. Reasons for a Return to Catholic Unity, by James Kent Stone. Catholic Publication Society. This joins itself naturally to the attempt to find the church unity in the Episcopal Church and the body of Evangelical churches. Dr. Stone went over from the Episcopals to the Romanists. He confesses it was a sudden conversion; it was evidently an extreme one. He says that Church is the sole authority for the canon of the Holy Scriptures, and alone knows how to use them, which it does by abolishing their use altogether; that this Church did not persecute, as the pictures and stories of the Vandoeis, in the last *Harper's*, illustrate; that Protestantism destroys faith, quoting Lecky's infidel assertions as proof; that the Pope must be infallible, because the Church as a Church cannot be infallible without an infallible head; all true, though where its infallibility comes from, he finds hard to say, except out of his own assertions. Peter was not infallible, after he was called Petros. Satan entered him after that, as he has into many of his professed successors. He claims for his sect all the civilization of the world, and gives the Anglican body a good slap for having a queen at its head. The book is passionately written, and is one of the attempts to solve the problem of Church unity, — a problem that can only be solved by the experience of believers and the Word of God. Dr. Stone will hardly look at the awful opposite to his rose coloring, the Roman Catholic hell that counterpoints this Roman Catholic heaven. Others will, and his earnest endeavors will be of importance, chiefly, in revealing to the author his own conversion.

STEPS IN BELIEF, by James Freeman Clarke, D. D. The American Unitarian Association. Dr. Clarke essays to guide a soul from Atheism to Theism, from Theism to Christianity, and from Romanism to Protestantism. The first is well done. If published in a tract by itself, it would be useful as an argument against the atheist and mere materialist. The second step is less satisfactory. To help the deists into the Christian fold, he breaks down that fold itself. He thinks Christ only the possibly perfect man, such as all might be, if they only reached the human ideal. He does not say how it happens that only One of these realizations of the Ideal Man has ever appeared in history. His Christianity has in it no altar, no sacrifice, no Saviour, such as the Bible means by that word. God has made great artists, orators, writers, "why, then, doubt that God may have conferred on Jesus a like moral and spiritual superiority to all other men?" This he does not call superhuman, but possible human. This creed he holds all to himself, — no one of his church, that we are aware of, accepting it as his faith. He has ad-

vanced a little to the orthodox ground in diabolic matters. Once he denied the personality of devils, but the degradations of Spiritualism converted him. These silly abominations have done some good. In examining Romanism, he gives, unintentionally, Dr. Stone, of "The Invitation Hearded," some good thrusts, especially in the matter of persecution, which he proves, from a late number of the *Unicera*, is the desire of Papists to-day; but the Protestantism he offers in its place is one which Luther, Zwingle, Melancthon, and Calvin abhorred and rejected as ardently as they did the rationalistic superstition of Rome. A Christ that is not God, is not an atoning sacrifice, does not deliver from sin, is no Christ of Luther, whatever he may be of Channing. Only a more Christian Christianity can overthrow Rome's. The book will probably be widely distributed by the Association, and only weaken the faith of some. It is neatly and forcibly written.

TRAVEL.

ALASKA AND ITS RESOURCES, by William W. Dall. 1 vol., 8vo., pp. 627. Lee & Shepard. Alaska may be a worthless piece of ice and rock, as many declared at its purchase, but it has the faculty, already, of creating considerable literature. The chief of these, is this superb volume. It is an authentic description of the country and its resources, by one who spent much time in the territory in connection with the United States Board of Examination, and has availed himself of all other sources of information that libraries and learned individuals could afford. It describes the manners of the natives, the abundance of seal, fish, and forests, the character of its farming facilities, and the general value of this accession to the nation. As Congress sets itself steadily and unwisely against the annexation of the West India islands, refusing St. Thomas and St. Domingo, it will probably content itself, for a season, with the immense tract secured in the northwest corner of the continent. It may surprise some to learn that this acquisition has placed our central meridianal line on the Pacific coast. Those who are demanding a change in the location of the capital should hesitate before they put it at St. Louis, as that is thousands of miles to the east of the true meridian. The eastern line of the United States is 67° west of Greenwich; the western line is 193° west; the mouth of the Columbia is about 124°. The real meridian, half between the two extremes, is 126°. Sitka is about 194°, a little too far west. San Francisco is 122°, a trifle to the eastward. The rivalry for the National Capital should therefore lie between these two cities, if the present western fever on this subject is of any authority. This book gives an idea of the enormous stretch, eastward and westward, of our country; it covers six degrees more than one third the globe. When it stretches from the North Pole to the Cape of Good Hope, it will have a longitude worthy of its latitude. Mr. Dall describes the enormous value of the fur trade of this country, especially to the traders. The natives get only ten to twenty cents for skins of other and marten, that go up to as many dollars when they reach New York and London. He thinks Alaska will yet export more produce than Massachusetts has, grains and fruits as well as fishes and forests. The work is gotten up in the finest style, and is an honor to this house, which is adding to its popular issues a series of the finest sort that the American houses publish. It is one of the nation's best for the fullness of its information, and the elegance of its execution.

THE OLDEST AND NEWEST EMPIRE, CHINA AND THE UNITED STATES, by William Speer, D. D., Corresponding Secretary of the Presbyterian Board of Education. Hartford: S. S. Scranton & Co. 1 vol., 8vo., pp. 660. Alaska almost laps on to China. Not many miles separate the last of the Aleutian Islands and the coast of China. The Chinese, unlike the Alaskans, did not wait to be annexed before they joined us. They are coming; breaking, with steady wave, on our shores. Already the wave has leaped from California to Massachusetts. The land is to be filled with them. It is well, therefore, to know something about the new element in the American amalgam. This work gives the information. It is very interesting, full of facts, full of faith. Dr. Speer is no grumbler. He believes in the Bible; believes in Christ and His Gospel, and has no doubt of the regeneration of China. His pictures of the Chinese are pleasing, especially that of Chinese bankers at San Francisco, who are as fine-looking men as any bankers anywhere. The knights, and lesser nobles of the *Chingins*, will probably subscribe for this work. If everybody who hates or fears them should do so, the sale will be immense.

THE SEAT OF EMPIRE, by C. C. Coffin. Fields, Osgood & Co. "Carlton" locates the seat of empire, he does not say whether American or universal, on the Northern Pacific Road, between Lake Superior and Puget Sound. Somewhere midway of this, not far, perhaps, from the head waters of the Yellowstone, is to be the capital of the world. Red Cloud probably now owns the very spot. The Government will seize both him and it, if it pursues its usual policy. The book is a brief, but cheery story of adventures on the line of this road. It only goes from Lake Superior to Dakota city, the western boundary of Minnesota. It took six weeks to make that trip out and back. The value and beauty of that section, its wonderful openings for the hard-worked mechanics, poor farmers, clerks, and sewing-girls of the East, are earnestly, but not too earnestly, set forth. If he could induce all this class to rise and go westward, he would do a grand work for them. It is pitiful to see that magnificent region without an inhabitant. No need of fearing the Chinese, with such treasures at our doors. If they drove all the dissatisfied workmen of our towns and cities into this garden of Eden, those now murmuring artisans would build monuments in honor of their mission. A good map accompanies the book. Every laboring young man and woman, especially if just married, or about to be, should buy, and read, and practice this book.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
The Lady of the Ice, Mills, Vivian Gray, Dismal.	Appleton & Co.	Noyes & Co.
The Water-power of Maine, Sermons, W. F. Robinson.	Sprague & Co.	A. Williams & Co.
Gwendoline's Harvest, Stern Necessity, White as Snow, Garrett, Atlantic Monthly, Our Young Folk, Zell's Encyclopedia, Old and New, Miss Van Nortland, Living Age, Cranberry Culture, White, Golden House, Ladies' Repository, The XIXth Century.	Harper & Co.	"
	Andon D. F. Randolph, Fields & Co.	"
	Zell, Roberts Bros.	B. B. Russell.
	Littell & Co.	A. Williams.
	O. Judd.	Nichols & Hall.
		J. P. Magee.

THE HERALD.

BOSTON, JULY 7, 1970. (old)

TERMS, \$2.50 per year. Clergymen, \$3.00 — in advance.

To READERS AND CORRESPONDENTS. — All loaded articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily representative of the views of this journal.

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THE MASSACHUSETTS PROHIBITION BULL RUN.

The feeling in Massachusetts over the passage of the Free Liquor Bill is one of the most profound regret. That it could have passed at all, through such hands as it did, makes the regret the deeper. For almost twenty years, with the interval of a single year, Prohibition has been the law of the State. It has abolished liquor selling and public liquor drinking from two thirds of the towns. It has made the dram-shop and tavern stoop an obsolete institution. It has educated a generation of country youth without the sight of this temptation. Not reclusal villages only, but large towns have been alike free from this baleful presence. Boston was being girdled. It rebelled, it conquered. Again it was subdued, and now it apes and mines; make officers feeble to execute, and then demands liberty for that which it refuses to forbid. It gets it. What is the consequence? Unless specifically forbidden, every apothecary can sell in any quantity, without any restriction, and anybody that chooses can be an apothecary. All our Irish or a Yankee drug-dealer has to do, is to put a few colored bottles in his window, and a string of small empty glass jars labelled in gilt and black on his shelves, and he is free to sell whiskey, wines, and brandies at his own good or evil pleasure, the permission of his town or city to keep an apothecary's shop being all the prerequisite he needs. Every body that wishes can establish a beer shop whenever he pleases, unless towns resist, and in them all wines and liquors will be sold. Who is to decide in Boston? Is the State constable to smell and taste of every glass to see whether it is the State liquor or not? Who can tell bottled cider from gin, or champagne, or white wines and brandies? Who can tell colored beers from colored brandies? Who is to smell and taste every glass put on every counter to see whether or not it is the approved brand?

What is our duty? First, to fight on the line back to which we have been thus fatally driven. Perhaps our generals can rally us there. Henry Wilson and William Claflin, with the Prohibition Representatives and Senators that voted for the bill, should publish an appeal over their own signatures as fellow-citizens to the people of the Commonwealth, to rally at the polls and save us from the ruin that overhangs us; they will thus do something to help the cause they have, we doubt not, honestly at heart. The Governor ought to appoint a special day of fasting and prayer for the iniquity that has come upon us, and to follow it up with an earnest appeal to the people to rally to the September ballot, and by a strong vote declare that they will not allow this evil to obtain dominion over their town and city, and that they will restore the broken down law in all its full strength, and over all the State.

The people should organize anti-liquor clubs in every ward and town, and prepare to defend themselves against this enemy. The time is very short, and the season very unpropitious; but it is all the time and weather we have. We must make the most of it.

The Republican Convention must put Prohibition into its platform. For three years we have urged it to this duty. Two thirds of the last Convention were prohibitionists, but a timid, time-serving policy prevailed; a rum and water ticket was nominated, a prohibitionist and a free rummer heading it, and being nominated together and elected together, rum and water resolutions were also fittingly adopted. All this must be changed. If the Convention plays fast and loose with this cause as they have in the past, the revolt from its ranks will be greater than it dreams. The people are not represented in this half-policy. They will stand no more of it. Maine has shown us in the nomination of Sydney Perham, a plucky, forefront, Judge Pitman prohibitionist, what a purpose she has. A half-hearted rival was defeated because he was half-hearted. Every district should be worked to its uttermost to secure a delegation that is determined on a prohibitory plank in the Republican Platform.

We should prepare to put this question on its own merits before the people. All this will be of no avail, unless this is done. Get signers to a call for a Prohibitory Convention, to nominate State officers. Anybody in any town that loves this cause, do it. The Methodist preachers can do it. They did grand work in creating an anti-slavery party. They should do as well in getting this cause into political training. Prepare a paper, brother, approving of such a Convention, and go to every voter in your town and get his name, and send it to H. D. Cushing, esq. 14 Bromfield Street. Don't wait an hour after you read this. The Republican party to-day is in the power of the free ruin leaders. They have managed it; they will manage it, unless the Prohibition section is frightened into idly. Do this duty and you will conquer all the parties to the cause.

Finally, let every lover of his God and country preach, pray, work, for this victory. The Bull Run defeat was our greatest victory. So has this saved the hearts of the real friends of this cause as they never were nerved before. They are resolved to act sternly and steadily. Their way is clear. No more parleying, no more compromises. He who is for them must fight for them. Every candidate for the governorship must give his pledge for complete and unconditional Prohibition. If he will not, though he were the signet on their right hand, yet will they pluck him thence. Every candidate for senatorship must be alike true to get their votes. They may have but one vote in either house, but that shall be an organized vote. It shall express a constituency. It shall be a finger-point to the future. We deplore this disaster, but we rejoice at its lessons. Each lover of this cause will say as did Charles Sumner on the night when National Freedom was slain in the passage of the Nebraska bill, "Sorrowfully I bow before the wrong you are about to commit, joyfully I welcome all the promises of the future."

So say the Prohibitionists of Massachusetts to-day. They bow sadly to a wrong committed; they welcome joyfully the promises and labors of the future. From this Bull Run their steps will be steadfast to the Richmond of complete victory. Nor for themselves alone

do they labor, but for their children, for the nation, for the world. May God strengthen their hearts and guide them into the thick battle before them, up to the conquering heights beyond, where not a drop of poisoners' drink in all these lands shall pass down a human being's throat; but Prohibition, like Emancipation, shall be the law and the usage of all America.

BUGS AND BLOSSOMS

Not long since, we noted the abundant beauty of the blooming apple-trees. Such an affluence of comely life rarely overflowed that mother of the orchards. Every sprig and spray was tipped with a flower. The apple-life seemed bursting like a flood through every vein and artery of branch and bough. Every fibre was superabounded with life. From this glory of blossom, what a glory of fruit will come. Every bud has an apple in it. It is created for that; it intends that. It means nothing else. Is its purpose being accomplished? Does that childish blossom change to manly fruit?

Too many an orchard that stood forth glorious in
apparel only a month ago, is brown and dead to-day.
November's winds have not done it. The summer is
still in its prime. The grass is at its greenest. The
other trees are heavy with foliage. The gardens are
full of bloom. Only the apple-tree, but lately the
glory of all gardens, is thus burst and dead in all its
leaf and fruit. What has done it? The worm at-
tacked its beauty, and it consumed away like a moth.
Every leaf bred a devourer. Every blossom hid in
its bosom its destroyer. The ground brought them
forth plentifully. They crept along the branches, or
swung themselves on rope ladders, of their own con-
struction, from bough to bough. Nothing escaped
them, nothing stayed them. The bugs sought the
blossoms, and the apple-tree stands a Niobe amid the
overflowing life of Nature, fruitless and leafless in her
crownless woe.

Is there no lesson of a spiritual sort in this? Is not many a youthful expectation as suddenly quenched? How many a "rose and expectancy" of his home and friends has been as completely and unexpectedly destroyed. The bug was not seen when the blossom of childish loveliness broke out all over his words and actions. That oath, that passion for drink, that lust of the flesh, all were hidden from sight. Many a mere moralist would say they had no existence. Ask him if that boy of ten, could be turned into such a criminal, he will say, impossible. Human nature is too good for such villainy ever to appear. See how gentle, loving, respectful, studious, he is. He be a drunkard, swearer, skeptic, debauchee? It cannot be. Yet it is. Before he is sixteen, he is often burned to death. Before twenty, he is a trained and accomplished Sabbath-breaker, swearer, sinner of every sort. His Creator looked that he should bring forth grapes, and he brought forth wild grapes.

Why is this? God does not desire and design these early and fatal blights. He wishes every child to grow like the Divine child in stature and nurture, and in favor with God and man. He gives grace for such a race. The bugs can be kept from the apple-trees. Sufficient knowledge and faithful application of knowledge will keep every bud safe from every bug. We must study to know the remedies, and be constant in their application. If the farmer knew how to kill every bug, and did not use his knowledge, it would avail him not. If he used a multitude of remedies, and did not use the right ones, it would avail naught. So, if one seeks to extirpate the vices of his nature, or to preserve their development, he must both know the proper preventives and cures, and diligently apply them. Thus only will the youthful blossom ripen into richer fruit.

Grace alone is this remedy, faith its application, holy living the persistent preventive. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. The bag of sin lies in the germinating soul. It infests all the ground of its being. It is hidden in its crevices, under its texture, in its most subtle juices. In the hidden parts God must make us to know wisdom. The Gospel is the only cure of these evils of our fallen natures. Signs of their presence appear early. They ripen with marvellous rapidity. They soon outstrip the vir-

tues in the hot soil of youth, and unless subdued, the young man stands verdureless, burnt in soul and body, burning to the lowest hell. See Arthur Pelham, son of a duke, himself a lord, the grandest mansions of the world at his command, making himself into less than the least of all beasts, before he has hardly reached his majority, and living as a woman, in woman's attire, with a man, whom he calls "husband," and "darling," and dying, at only twenty, the horrid death of a male harlot of Sodom. See the Prince of Wales, almost as abominable in the dawn of his youth. See one hundred and sixty girls, gathered by the police from the streets of this city in only one precinct, on a single evening, some as young as thirteen, and hardly any over five and twenty. See the hundreds of young men and boys who ought to have been arrested with them, that are their associates in sin. What a host of bugs prey on the sacred blossoms of the soul. The world is full of these youthful desolations. God help these devoted natures to turn their burnt and ruined spirits to Him.

He can clothe the apple-tree with leaves, with blossom, with fruit. So can He their souls. But only He. Unless they let His rain of grace fall upon them, unless His dews water them, and His shaded sun encourage them, they will give forth no life again. Protect yourself, O young man, young woman, protect yourself against this destroyer. "Trust no future, how'er pleasant." Trust no present, however pleasant. Fly to Christ. Build yourself up in Him. Delay the first approaches of every sin. Flee youthful lusts. Be sober, be vigilant; for your enemy, the Devil, goeth about seeking whom he may devour. He is no respecter of persons. Age or youth, rich or poor, he is as impartial in his appetite as the vermin of the tree, those evil spirits of the vegetable world. Let no bugs destroy your blossoms. Be active for God. Love the work of a Christian. Be full of zeal for Christ. Had those young women in Boston been in prayer-meeting, they had not plunged into sin and shame. Had those young men been working for God, they had not been helping to push their sisters down to hell. The world is full of sin; it is also full of grace. Put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof. Then shall you grow up in the garden of the Lord, and bring forth fruit constantly and eternally to His glory and your unspeakable delight. Serene will be your days, and bright your nights. And happy will your natures be, when God thus keeps off every evil, and dwells perpetually in your obedient soul.

SILENCE OF WOMEN IN THE CHURCHES.

The *Bibliotheca Sacra* has a long article against women speaking in meeting, in the course of which it quotes an extract from THE HERALD to the effect that women having been queens, generals, scholars, soldiers, sailors, professors, priests, prophets, doctors, writers, editors, postmistresses, schoolmistresses, merchants, bankers, in fact everything that men have been, they can also be preachers. The author, Rev. Mr. Ross, of Ohio, begs to call our attention to 1 Corinthians xiv. 33-38, and 1 Timothy ii. 11-15. We have given due attention to his remarks and quotations, to all his labored argument against women speaking in meeting. We must confess that he has piled up a large amount of comments on Scripture texts, and has, undoubtedly, to his own satisfaction, silenced women in the churches. But one feels, after reading this elaborate silencing, that one fact outweighs it all. "She does speak, she did speak, she will speak." "The court can't make such a decision, may it please your honor." "The court can't make it? The court has made it." Women can't not speak in our churches. Can't speak? They have! They did at Pentecost. They will in the Millennium.

Mr. Ross is consistent in his logic. He thinks he shows from Paul that he forbids all women from speaking in all kinds of Christian assemblies. He excepts singing; against that he finds no commandment. So if a sister will chant her sermon after the Roman Catholic style, she escapes condemnation; for recitative of long passages by women, as is the case in oratorios, being allowed, it is an easy matter to recite a discourse. He thinks the reason for this arrangement is found in Genesis, when the fact of her subjugation to her husband is declared. But he undertakes to give another reason

for it than the Scriptural;—because man surpasses her in strength, he is constituted thereby her natural protector. If so, why was he not thus constituted before the fall? It was a punishment on a natural law. If the latter, then it existed in Eden; if the former, then the same law is equally bidding on the younger children, to the oldest son, as the very same words are in the fourth chapter of Genesis, used in describing the relations of Cain and Abel: "Unto thee shall be his desire, and thou shalt rule over him." If it is a punishment, then, from that grace sets the Christian wife free.

The point at issue, however, is not the relation of husband and wife, but that of brethren and sisters in the Church. Paul tells them how to prophesy, calls them his true "yoke-fellows" who labored much with him in the Lord, calls them by name, puts them sometimes before their husbands, declares there is no male nor female in Christ Jesus, styles them deaconesses, an ordained class in the ministry. The Holy Ghost came on men and women together at the Pentecost, and all spake as the Spirit gave them utterance; and when some of the Reverend Messrs. Ross, of that place, objected to such a state of things, Peter arose and said, "This is that which was spoken by the prophet Joel: It shall come to pass in the last days, saith God, I will pour out of my Spirit on all flesh; and your sons and your daughters shall prophesy." And on my servants and my handmaidens I will pour out in those days, of my Spirit, and they shall prophesy. That Scripture was that day being fulfilled in their ears. It has been every day since. Calvin not only shut the kingdom of heaven against many believers, but he shut the mouths of more than half of those whom he condescended to acknowledge as elect. He supports Mr. Ross in his limited interpretations. Christ, through Methodism, burst these bonds, and gave the sisterhood the liberty and the power of the Pentecostal day.

The whole argument is an attempt to make the later Scriptures a stumbling-block to the liberty that is in Christ Jesus. Paul wished things done in decency and order. Decency and order in Greece and Asia Minor at that time, is not decency and order in America to-day. It was decent and orderly then for men and women to sit apart in the churches. Is that "decency and order" still maintained in this gentleman's church at Springfield, Ohio? It was decency and order to have the face heavily and closely veiled, to wear long, straight robes, like a modern night-dress, to not even see the faces of the opposite sex in the church. Are these the customs in his church? It was "decency and order" for women to go with their feet bare, except the soles. Is it to-day? So of speaking. In Greek and Roman countries there was less liberty of speaking than among the Jews. Usage was against it. Respect it, says Paul.

So, perhaps, he would say to-day, if he were building up his church here. He might say, use an organ, have congregational singing, adopt the itinerancy,—a sure word of prophecy,—organize Sabbath-schools, join the Abolitionists and Prohibitionists; these all, too, being of divine dictation. But underneath and around all this he would announce great principles that would bring forth other fruit after this had served its end and disappeared.

So speaks he in the Bible. The transitory custom is affirmed as a law of the moment, the principle as a law of eternity. These principles he enunciates in his declaration, that there is no male or female in Christ Jesus. The idea of this human distinction is to utterly disappear from the privileges and duties of the Church. Each is filled with the Spirit. Each is called unto liberty. Each is ordered by the Lord, the Master, to the work He, not they, select. In this work, He will undoubtedly have regard to their differences of constitution, as He had respect to the constitutional differences of the men whom He filled with the Holy Ghost, and who spake and wrote as they were moved by Him. So He will employ Peter for one service, and Mary Magdalene for another. Or He employs them in the same service that different and equally desirable results may follow. Mary pleads, Peter pleads. Each strikes a different chord; both bring out a common harmony. He respects conventional rules where they involve no sacrifice of principle. He advises slaves to obey their masters, and wives their husbands,

because such was the law of society. He orders husbands to love their wives, but does not allow them to command them; for such an order God has never issued.

He orders masters to liberate their slaves. He sees the essential oneness of all believers, and their absolute equality. By His principles stand. Bishop Asbury would have ordered men and women to set apart. John Cotton would have ordered his congregations to be arranged in rank, squires, misters, yeomen, and servants. Neither would have believed he announced divine and eternal principles in such a decree, but only respect for the present state of affairs. Customs change, principles abide. Tried by these principles must every innovation be. If it agrees with them, it will prevail; if not, it fails. The liberty of prophesying, shut up by Mr. Ross's Church for generations to the ordained and educated minister, has reached at last all the brethren. It is fast reaching the sisters. He cannot mop out this Atlantic of grace and God, with his prejudice broom, falsely bound together with the prudential maxims adapted to an age and people utterly unknown to us—a degraded age; a heathen people. His sisters will speak in spite of him, in his social meetings, in his pulpit even; nay, will speak with his cordial approval.

A good story we heard once of a trial like his. At a meeting of the Missionary Board at Hartford, a Conference meeting was held in Dr. Hawes's church, he himself presiding. In the course of it a lady arose to speak. The Doctor broke out, "Brethren will conduct this meeting." She subsided, but the Lord poured out of His Spirit on His handmaid, and she could not rest. Again she arose and began. Again he burst forth indignantly, "This is not a Methodist meeting: the lady will sit down." Down she went, but up she came again, only to receive a harsher blow from the now excited moderator. So having tried three times, she felt that she was not responsible, and kept silence in that church. After the meeting was over, he learned to his dismay that this disturber was the wife of one of the leading members of the Board, a prominent Doctor of Divinity in Western Massachusetts—a lady of rare beauty, accomplishments, and piety; he had to go and beg her pardon for his insult. "Decency and order" might have required her silence in that body, but the body was not decent or orderly in requiring such silence. The Church belongs to all its members. Equally must they share its responsibility, and enjoy its privileges. Praying, singing, preaching, whatsoever the Lord orders, any disciple to do, He will not allow others to prevent, unblamed.

GENIUS AND GRACE AT THE CAMP-MEETING.

Seldom are such sparks of genius struck out as at a camp-meeting, love-feast, or experience meeting. Gems that Shakespeare would have picked up, and put in his best passages, often fall from these half-inspired lips. One can rarely recall them, after they are uttered. Like Emerson's ideas, they must be jotted down when they spring to being, or they will be forgotten ere they are born. What an answer to all the pomposity of rationalism and free religion was a word dropped from unknown lips at Hamilton! "What do I know of myself? I cannot see my own eye." Bacon never beat that. Clarke and Frothingham will do well to ponder its full significance. A happy sister, almost floating like a Madonna to heaven, whispers out, "This is good enough for poor folks," and sinks back, by Jesus' love compelled, in a seraphic shout and smile. Very felicitous were the astiric hits of Bro. Lawrence, of Trenton, at those who reject the doctrine of perfect love. The objector of this perfection seeks a sewing-machine. "Here is a perfect machine," says the seller, "but here is one that is not perfect. It drops a stitch now and then, and gets out of repair often. As you say you don't believe in perfection, you may have the imperfect machine at the same price as the perfect." Biddy is sent to sweep the carpet. She is asked, on her return, if it is done. "All but a place behind the door. I heard you say you did not believe in perfection, and so I did not suppose you wanted your room swept perfectly clean."

Equally happy was his dramatic setting forth of the slow progress of many professors. A father takes a bright five-year old boy to school. The master puts the primer before him. "John, what is that?" "Don't know, sir." "A." "What is that?" "Don't know, sir." "B." "What is that?" "Don't know, sir." "C." "What is that?" "Don't know, sir." "D." "What is that?" "Don't know, sir." "E." "What is that?" "Don't know, sir." "F." "What is that?" "Don't know, sir." "G." "What is that?" "Don't know, sir." "H." "What is that?" "Don't know, sir." "I." "What is that?" "Don't know, sir." "J." "What is that?" "Don't know, sir." "K." "What is that?" "Don't know, sir." "L." "What is that?" "Don't know, sir." "M." "What is that?" "Don't know, sir." "N." "What is that?" "Don't know, sir." "O." "What is that?" "Don't know, sir." "P." "What is that?" "Don't know, sir." "Q." "What is that?" "Don't know, sir." "R." "What is that?" "Don't know, sir." "S." "What is that?" "Don't know, sir." "T." "What is that?" "Don't know, sir." "U." "What is that?" "Don't know, sir." "V." "What is that?" "Don't know, sir." "W." "What is that?" "Don't know, sir." "X." "What is that?" "Don't know, sir." "Y." "What is that?" "Don't know, sir." "Z." "What is that?" "Don't know, sir." He thinks his boy will get along well. He begins well. He

goes to his business, and, like most fathers, pays no attention to the school or his boy. Five years after, he visits the school, to see how John is getting on. He is called up. That book looks familiar, but it can't surely be the old primer. The teacher begins.

"What is that?"

"Don't know, sir."

"A."

"A."

"What is that?"

"Don't know, sir."

"B."

"B."

The father stares, and says, "Why, John is a fool." Nevertheless, since he is bright in other things, he thinks there is some mistake here. He will try him again. Two years only pass now, before he again enters the school. John is called up. The book looks as if a leaf or two had been gotten over. The bright boy has got into easy sentences. He can spell out, "The cat catches a mouse." The father is encouraged. John is not quite a fool, after all. Let him go on. Three years more are passed, and he comes to take his boy from school. He is fifteen, bright and smart. The master calls him up to recite. Is that the old, original primer? It cannot be. The recitation begins.

"John, what is that?"

"Don't know, sir."

"A."

"A."

"What is that?"

"Don't know, sir."

"B."

"B."

The father is in despair. His son is indeed a fool. And yet of how many church-members is that sarcastic drawing no caricature. They are ever clinging to the alphabet of salvation, and ever forgetting that. Close on this "animated" dialogue, naturally bursts forth burning invectives at a compromising Church, and a brilliant portrayal of true culture in grace. Rev. B. Pomeroy's sermons and speeches were full of brilliant points, that would make Holmes and Lowell look out for their laurels.

"Eloquence," said Emerson, "is dog cheap at the anti-slavery meetings." It is far cheaper at camp-meetings. It is without price. Nowhere do wit, pathos, sublimity and sarcasm find such oratoric seats as in a camp-meeting assembly. The wits of the clubs are dull to its two-edged thrusts. The sweep of the former, is narrow to its mighty range. All the elements of popular effect find their culmination in the exercises of a camp-meeting.

A VICTORY.

The National Camp-meeting at Hamilton, in its spiritual influences was a glorious success. For several reasons the attendance was not large. But the power of God rested down on the assembly. The unity of the Spirit and the bonds of peace possessed and encompassed every heart. The meeting was not limited to any class of Christian believers, but the utmost liberty was given to all lovers of Jesus to participate in its privileges. The preaching was confined to one theme—the need and privilege of the growth of the heart in all the fullness of grace and love. But in this there was large liberty of statement, so that all who longed for completeness in Christ felt they were included in the privileges of the hour. Greater freedom yet was manifested in the social meetings, which were occasions often of unusual depth and power. The Holy Ghost seemed to rest on the assembly. The brethren that conducted the services have learned how to move a body of Christians into line of battle. There has always been a little difficulty in this. A church can be brought to work when sinners are coming home to Christ. But to make it move as a unit in the line of the Divine will without this outside pressure, is a lost art, or an art never before found, until the National Camp-meeting appeared. Yet here it is done to perfection.

When the brethren in charge mix exhortation and song together, each verse being an adoption by the audience of the pledges promised by the preacher, one feels the wonderful power of the unity of faith and song. When they conclude this song of vows with a silent prayer, every individual is brought into direct and personal contact with his Lord. Solitary and alone, and yet with associate thousands, he is talking to God. Over this silent praying multitude steals a hymn. Still on their knees, they sing their prayer to the Lord their Sanctifier. "Glory to the Lamb," and such refrains float softly and sweetly from the multitudinous voices. Short prayers follow, and long hymns, and the tide of faith and feeling rapidly rises, until the uprising mass break forth in rapid testimonies, hearty shouts and flowing tears, while the Spirit almost visibly broods over the assembly.

Such is a National Camp-meeting. Its defect, in its seeming neglect of the unconverted masses, is inherent in its idea. It is emphatically a church camp-meeting. Other camp-meetings are like revival meetings of a mixed character. This has one supreme object, the advancement of believers in faith and grace. Every idea is subject to its limitations. This has its inherent weakness. The only question is, whether its excellence overbalances this defect. We believe it does. Conducted as was this at Hamilton, it admits every devout church member into its range of liberty and life. No technical barriers separated saints. All were brethren and sisters in Christ Jesus. All moved together to the high lands of perfect faith and love.

The outside, unconverted spectators were moved by this unusual unity and fervor of the hundreds of disciples. They were impressed by such a scene, and many came flocking to Christ under the pressure of conviction, induced by this very spectacle.

The conductors of the meeting were mostly from outside of New England; some of them were here for the first time. All of them won the hearts of all by their words and ways. Bro. Inskip, the chairman, understands Yankee, human, and gracious nature, "like a book," and by his *bonhomie*, and joyous spirit made all things flow. Bros. Gray of Pennsylvania, Wells of Wisconsin, Boole, Adams, and Pomeroy of New York, Lawrence, Osborne, Hughes, and Dunn, of New Jersey, Cookman of Delaware, with Inskip of Maryland, distributed the honors and popularity of the Committee over quite a breadth of territory. All were almost as popular with the Yankees as their own representatives, Bros. McDonald and Munger, and all seemed to feel at home in the Down East of their possibly yet unsanctified prejudice and dislike. They electrified us, and we perhaps electrified them.

The meeting will be popular in New England, and if repeated at Hamilton, or elsewhere, will have a great multitude of Christians, next time, among its ten-day worshippers. It will promote faith and love in the churches, and do much to carry forward the work of works—the spreading of Scriptural holiness over all the land.

A BIG FLURRY AND FOLLY.—Our correspondent in the International Convention of the Young Men's Christian Association, Rev. J. W. Hamilton, of Somerville, brought that body face to face with a duty which it dodged, to its great disgrace. Pending a resolution appointing an agent to establish societies in the Southern States, he offered a resolution, which is thus reported in the Indianapolis papers:—

Resolved, That the labors of the Young Men's Christian Association be extended among the colored people; ["Hear," "hear,"] and that no discrimination be made among the young men of America, upon the basis of color. [Applause by clapping of hands and stamping of feet.]

But the clappers and stampers did not long have it to themselves. The fear-to-do-wells came to the front, and told what evils would follow such a resolve. Mr. George H. Stuart was very generous to blacks, but thought this resolve disastrous, and begged Mr. Hamilton to withdraw it, and said he had done so, and immediately offered a prayer for the poor blacks whom he did not seem to want acknowledged by the Convention. Mr. Hamilton denied that he had withdrawn it, and on motion of Mr. Hutchins, of New York, it was tabled.

Then a Mr. Flourney, of Urbana, Ohio, seeing how meanly this act would look on the records, proceeded to act more manly, and moved to have all reference to the matter struck from the minutes, and the reporters and papers to be gagged. Whereupon a big tumult arose. Mr. Lathrop, of New Haven, tried to speak. Mr. Stuart called on him to pray, in order to stop his mouth, but as soon as he had prayed he began with, "Mr. President," and denounced the proposed action. The previous question was called, and in the great hubbub was declared carried, and the Convention itself gagged, while the expunging resolve was adopted. Several gentlemen protested against this course, but without avail. The ghost appeared in the next session on Mr. Hamilton's motion not to accept the records. Another stormy time, and the records were adopted by a vote of 72 to 66. After that the Convention very properly sang,—

"Must Jesus bear the cross alone."

It is very evident that he must, so far as these young men are concerned in their duty to these colored brethren. As they sang—

"There's a cross for every one,
And there's a cross for me."

how strangely must they have seen that they had shunned their cross in despising His little ones. The excuse of some of them was that they knew no distinction of color now. Mr. Hamilton declared there were many Associations that refused their admittance. When asked where, he might have said, pretty much all south and west of New England. Mr. Stuart, personally, is undoubtedly fraternal. But if they knew no distinction, why should they hesitate to stretch their hands to these still oppressed brethren? White Southerners were there. Where were the blacks?

The whole affair is a disgrace to the Convention, Association, and Americans. What is the fitness in their getting so happy, and so abundant in prayers, when they thus cut off scores of thousands of their own Christian brothers? "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen? He that loveth God, loveth his brother also." Their expunging they will yet expunge. It is a spot on their banner, that will not out. Our young brother, still a member of our Theological Seminary, received many thanks for his courage, some from Southern gentlemen, one of whom sent a subscription to THE HERALD, as a good proof of his fellowship. He had been appointed to preach in a big church, Sunday, Dr. Bowman's, but on protesting against their omitting all the colored churches from the list of supplies, he was doubly honored by being appointed to speak at two of those churches. Though from Pittsburg, he nobly sustained a New England cause against the cowardly spirit of caste. Both Pittsburg and Boston will honor him for his faithfulness.

Cambridge is to have a magnificent Soldier's Monument. There is nothing in the State that equals it in artistic beauty; the whole is crowned with a citizen soldier. It is to be dedicated July 18th. Rev. Alexander McKenzie, of Old Cambridge has been selected as the Orator, and Rev. Pliny Wood

of Trinity Church, as Chaplain of the occasion. His Excellency Governor Claflin, and other distinguished visitors from all portions of New England are to be present. The Lancers of Boston are to do escort duty.

The three evils of Eden: Satan, sin, and shoddy.

THE STAR PIANO.—We are not considered high authority in music; yet we have, sometimes, an opinion, and, sometimes, a fact. We have had occasion to examine the question of parlor music a little, and, after some inquiry, adopted the "Star Piano," made by A. M. McPhail & Co., of Boston. Its durability is hardly a matter of question, and the warrant of the manufacturers secures the purchaser. It is made of the best material, and in the best style. The action is admirable. The tone produced is full, sweet, and powerful. The firm have heretofore scarcely been able to meet the demands made upon them; but their arrangements are so far perfected that they can fill orders at short notice.—*Northwestern Christian Advocate*.

THE CENTRAL RAILROAD OF IOWA.—We have before called attention to the Central Railroad of Iowa, as one of the most promising of the new western roads. It is built by, and in the interest of very strong parties, leading bankers and railroad capitalists, who have invested a large sum of money in the enterprise, and who have undertaken to complete the entire road this season. It runs through one of the richest agricultural districts of the world, and will connect St. Louis, St. Paul, and the entire railroad system now converging there, by the shortest line. Three thousand men are now at work upon it, and the tract is being laid at the rate of a mile a day. The company issue their First Mortgage Bonds at the rate of \$16,000 per mile, and have already sold about one half of their entire issue. The company claim that as their road is now nearly done, that their securities are entitled to greater consideration than those issued upon enterprises whose future success is more uncertain, and which may not be ultimately successful.

The wisest bankers consider First Mortgages for a moderate amount upon well located railroads, which are sure to be finished, among the safest possible securities. There are 236 Railroad corporations in the Northern and Western States, operating over 30,000 miles of road, and we know of but two of this number, or less than one per cent., which do not pay their interest regularly. These two are owned and controlled in England, and no final loss is expected upon them. Messrs. Jay Cooke & Co., say that they have carefully examined the Central Railroad of Iowa enterprise, and that in their opinion it will be one of the most important and valuable in the West, and that its Bonds are a thoroughly safe as well as profitable security.

PERSONAL.

Dr. G. M. Steele, delivered an able address at the Commencement, at Lawrence University, on "The Choice of Solomon." It was sharp and sound. The *Appleton Post* gives it in full. It also sketches the college and gives its President much praise for his financial success. Its prospects are steadily improving.

The Anniversary exercises of the New England Conservatory of Music, were held last Thursday in the Music Hall, before a crowded audience. The execution of the various parts was very commendable. Thirteen graduates received diplomas from the director, Dr. Tourjée. Mr. Lang will resume his place in the Board of Instruction the next term. The Conservatory was never more flourishing.

The Methodist Church.

Will our ministerial and other brethren, please send us any items of religious interest in their churches. They will be gratefully acknowledged. Each can help us keep these columns full of fresh local knowledge. You alone can inform us respecting the points of Christian interest in your own church and neighborhood. Please send them as soon as they occur. We do not confine this request to any one section, but shall be happy to receive information from any part of the country, and from any section of the Church.

MAINE.

SACCARAPPA.—Rev. H. B. Mitchell writes: "The Lord is still reviving His work in Saccarappa charge, in the Maine Conference. Souls are being converted every week, and the church is in a very good state of prosperity, and all the means of grace well sustained. The young people here are doing a great work for God by holding a prayer-meeting every week, in which many are seeking the Lord. Last Sabbath I baptized sixteen young men and ladies, and we expect others will follow soon."

NEW HAMPSHIRE.

UNITY.—The M. E. Church in Unity is one of the first of this denomination established in New Hampshire. Seventeen ministers have gone out from this church to preach the Gospel. Although the society is not large, it is in a flourishing condition. Nearly all of the congregation are members of the Sabbath-school. The church has recently been repaired. For several months past a thorough revival of religion has been in progress, and among the converts are youthful persons, and those in advanced life. One aged man, who is deaf and dumb, has been soundly converted. On Sabbath, June 19, thirty-two persons received the ordinance of baptism.

THE DEDICATION AT WILBRAHAM.

The pilgrimage from Boston to Wilbraham is easily accomplished. After a comfortable and unburied breakfast, you walk sedately to the depot, buy a ticket, and the thing is done before you have fairly passed from after-breakfast satiety to noonday hunger.

Four hours can be spent quite pleasantly on the cars by any patient and provident traveller. Dust, cinders, sunshine, and weeping children are sure companions of such a journey. But with a book, a newspaper, and a companion, these petty trials are easily overcome. Then there is the swift panorama of cultivated fields, green forests, blue ponds, sparkling streams, and the abodes of men, continually inviting your attention.

At some stations there are boys with pond-lilies for sale, for which they ask a cent apiece at first, then two for a cent, and, just as the train is off, "The whole bunch, sir, more'n twenty on 'em, sir, for five cents." You invest not in the lilies, sweet as they are, but in the memories they call up—memories of the ponds whence, in other years, you plucked the cool lilies, the boys with whom you shared the sport, and the girls with whom you shared the spoils. All this is so cheap and profitable that you seem to have cheated the brown-cheeked vender. Five cents, indeed!

The most noticeable sight on the journey is the scene of the dualin explosion at Worcester. One house had its end shorn off, the side walls partly gone, the floors and laths remaining. A medical friend points out a dismantled bedstead in one of the rooms, thus strangely laid open, and says, "I had a patient in that bed, sick with rheumatism, at the time of the explosion." One must see the effects of such an explosive agent to realize its power. One glance at its havoc impresses you far more than the statement of chemists that it has thirteen times the force of gunpowder.

We reach Wilbraham at last, dusty, hungry, and weary. Water, dinner, and the sight of old friends, soon put us all right. We listen to the distant roar of prize declamation. Scarcely is dinner over when the old church bell summons us to the dedication of the new church. I haven't time to describe the new church. It is built of red sandstone, fronts on the mountain road, is entered from the Main Street, at the rear of the church proper, and also near the chancel through the base of the tower. In the rear of, and connecting with the church proper, is the chapel. The two rooms can be thrown into one when needful. The stained-glass windows are mainly devoted to academic saints, past and present trustees, principals and patrons of the school. Curiously enough, Mrs. Van Cott, prophetess of the near future, has found a place among them. If I am not mistaken, no other window is devoted to the memory of a woman. Might it not more appropriately have been given to some of those noble women who have toiled long years for the good of the school? The entire seating capacity is seven hundred. The building is beautifully finished within, while exteriorly it has a strong likeness to the Cathedral of Cologne, in the unfinished state of the tower. The whole structure is very pleasing, and will long remain a monument of the faith, labor, and liberality of those who have erected it.

The dedication took place at 2 o'clock p. m., June 28th. It opened with an anthem from the choir. The pastor of the church, Rev. James Mudge, then read the introductory service from the ritual. Prayer was offered by the Rev. George Prentice. Rev. Mr. Howard, of the Congregational Church, then read a hymn. After singing, the Scriptures were read by Rev. Dr. Sherman, Presiding Elder of the Lynn District.

The sermon was then delivered by the Rev. Miner Raymond, D. D., now Professor of Didactic Theology at Evanston, and formerly Principal of the Wesleyan Academy. The discourse was founded on Rom. iii. 23-25. This text opened the way for one of those solid, luminous, comprehensive and impressive sermons, with which, in other days, Dr. Raymond was wont to delight us. It would be useless to attempt to epitomize it, suffice it to say, that it revealed the preacher in his best mood, and deeply impressed the assembly.

A collection of two thousand dollars was taken up. There still remains quite a sum to be raised to put the church on a good footing. May Dr. True be successful in relieving the Society of debt. Dr. Cooke concluded the service according to the disciplinary form.

A new day of prosperity is opening before this church. God bless their faithful labors.

NATIONAL CAMP-MEETING.

Thursday was a memorable day at Hamilton. At 8 a. m. the Tabernacle, a magnificent tent 90 by 130, and costing about \$2,000, was dedicated. Rev. G. S. Inskip gave a brief sketch of the rise and progress of the National Camp-Meeting movement. There was an unpaid balance due on the Tabernacle and Mr. Inskip asked the congregation to contribute, if they felt free to do so, \$200 towards the sum, and in a very brief time, amidst tears and shouts gloriously mingled, about \$350 were contributed.

Rev. W. L. Gray, of Philadelphia, preached at 10 a. m. from Acts 1: 8. His subject was Spiritual power. Rev. C. Munger, preached at 3 p. m. from Heb. 3: 7. The sermon was followed by a pointed exhortation by Rev. B. M. Adams, and the altar was filled with seekers of full salvation, so great was the power of God that some were prostrated by it. In the evening, Rev. Mr. Rose of the Troy Conference preached from John 7: 37.

Friday was a day not soon to be forgotten. From 5 o'clock in the morning, until 10 at night, the forces of Israel were pressing the battle to the gates of the enemy, and great and glorious were the results. Rev. S. Coleman preached from Rev. 12: 7-11, at 10 a. m. No report would do justice to the sermon. Those who heard it will not soon forget the impression made.

Rev. L. R. Dunn preached at 3 p. m. from 1 Chron. 29: 5.

The theme was consecration to God. The congregation were greatly moved, and large numbers resolved to consecrate their hearts to God that day. At the 6 o'clock meeting many testified, that, during the afternoon sermon, they had found the blessing of perfect love. In the evening, Rev. J. S. Inskip took charge of the public service. After relating his experience, an opportunity was given for those seeking the fulness to come to the altar, and crowds rushed to the altar anxious to be washed in the blood of the Lamb. Large numbers testified that they had, by faith, entered into rest. This has been a great day for New England. The fathers say they never saw it on this wise in their day.

Saturday was a day of still greater power than any which had preceded it. The morning prayer-meeting was a season of deepest interest. Rev. W. T. Harlow preached at 10 a. m. from 1 John 4: 18. His subject was, the nature and conditions of perfect love. Rev. B. Pomeroy followed in a stirring exhortation.

Rev. R. V. Lawrence of Trenton, N. J., preached at 3 p. m. from Heb. 6: 1. From the testimonies given in the Tabernacle at 6 o'clock, it was evident that the intense heat of the day did not prevent many entering into the rest of faith. Rev. W. Livesey preached a strong and lucid sermon in the evening from Pet. 5: 10-11. It was an earnest setting forth of the Christian's resources. Great numbers came to the altar, and the power of God was present to heal, and the shouting was heard afar off. In none of the former National Camp-Meetings has there been greater evidences of God's presence than has been manifest here.

Sunday was looked forward to with much interest and strong hope. The gates of our grove city were closed, and quiet, like that witnessed in a country church, prevailed. Clouds covered the camp and the heavens dropped fatness, so that Israel fled to the Tabernacle for shelter. The love feast, at 8 a. m. was a season of refreshing. The Tabernacle was filled, and the sweet, earnest, loving testimonies of the scores who had "entered the valley of blessing," made us all feel that we were quite on the verge of heaven, if, indeed, we were not there. That love feast will never be forgotten.

Rev. G. C. Wells, of Wis., preached at 10 a. m. from Rom. 12: 1. His subject was Consecration. The sermon was not only able, but it carried conviction to all hearts. At 3 p. m. Rev. W. H. Boole, of New York, preached from Zech. 4: 6. His subject was the spiritual power needed by the Church. He gave a graphic picture of the strength as well as the present weakness of the Church, and claims that the power of the Holy Ghost would meet the demands of the times, and make the Church what God intended her to be. At the conclusion, many came forward as seekers of this power.

In the evening, Rev. A. Cookman, of Wilmington, Del., led the service, relating his experience, and calling upon the people to seek for purity of heart. On the whole, the Sabbath was such a day as very few have known on a camp-ground. There has been no want of interest from the beginning.

Monday opened with good weather, and the people earnest and ready for work. Rev. B. Pomeroy preached at 10 a. m. from Rev. vii. 15. The sermon was characteristic. No one can hear Bro. P. without interest. In the p. m. Rev. A. Atwood, of Philadelphia, preached an excellent sermon. The evening service was one of special power.

Tuesday, a. m. Rev. A. Cookman preached one of the most powerful and impressive sermons yet delivered. His subject was "Entire Sanctification;" and the people were wonderfully moved by his appeals. Mr. C. is a most accomplished preacher, but in his earnest desire to convince rather than please his hearers, everything like art is forgotten, and he reasons and pleads with his hearers as only men who feel the value of the truth can do. Large numbers pressed to the altar at the close of the sermon; and many, both ministers and people, entered into the enjoyment of perfect love.

In the afternoon, instead of a sermon, Rev. Mr. Inskip led in a most earnest, moving exhortation, and then opened the way for seekers of full salvation to come to the altar, when large numbers of ministers came forward—not less than seventy-five—and the interest which followed exceeded anything yet witnessed. Tears flowed freely, and all united in exclaiming, "This is the great power of God;" and that they had never seen it on this wise before. In the evening, Rev. S. Coleman preached from John xv. 1, 2. The service, as a whole, was profitable.

Wednesday.—The day was pleasant and warm. Rev. C. D. Hills, of the New England Conference, occupied the forenoon in the relation of his experience of holiness. It was a most impressive statement, and carried deep conviction to all hearts. At the close of the sermon the altar was again crowded with seekers of full salvation. Mr. Hill's experience was one of the clearest and most convincing that we have ever heard. In the p. m. Rev. G. Hughes preached from 1 John 1: 7. His theme was, "Salvation through the blood of Christ." The sermon was an earnest appeal to all to seek the blood of cleansing. Rev. A. McLean preached in the evening, from the text, "I am come that they might have life," etc. A delightful prayer-meeting followed. It is very remarkable that there have been no failures in preaching; all seem to have been helped of God.

Thursday, the last day of the great Feast of Tabernacles. The weather was delightful. Rev. J. S. Inskip preached an able sermon, at 10 a. m., from 2 Thess. ii. 13.

Many pronounced it one of the clearest expositions of Christian purity that they had ever heard. At its close, scores came to the altar seeking the blessing which had been so clearly and ably described. It was a day of salvation.

In the p. m. a love-feast was held, at which 260 persons

testified to the power of God to save from all sin. How sweetly did the tidings roll. At 6½ we assembled to hear some addresses, and to administer the Sacrament, shake hands, and say farewell. Brief remarks were made by Revs. A. D. Merrill, G. C. Wells, W. High, and W. McDonald. The Sacrament was then administered, and the people formed a procession, walked around the ground, gave to each the parting hand, amidst songs, tears, shouts, and benedictions, and at a few minutes before 10, the fourth National Camp-meeting was closed.

The meeting has been all its most sanguine friends anticipated, except in numbers, and for this there were causes. The people and preachers have been of one heart. There has been very little criticism. Those who had been known as being opposed to the special objects of the meeting, and the subject there presented, seemed wonderfully pleased. The meeting was pronounced by all classes a wonderful success.

There were nearly 300 ministers present, and at no former meeting have so many professed to have entered into the experience of perfect love. It was not confined to Methodists, but Congregationalists, Baptists, and others found the perfect love of God.

The sweetest spirit has prevailed throughout, and the fruit of the meeting will be seen for many days, yea, years to come.

PROVIDENCE CONFERENCE SEMINARY.

Tristram Burgess, the great name of Rhode Island, declared, after a thorough examination of localities in New England fitted for a first class educational institution, that East Greenwich was superior to all others. It would be hard to get the other colleges and seminaries to subscribe to this, but the Providence Conference Seminaryites would unanimously endorse his opinion. Their grounds are on a hilltop overlooking a placid bay, rimmed with green lands, while on the horizon lies an edge of blue and green around the southern border, the interval between it and the eye filled with luscious meadows, orchards, and farms, as quiet as a picture on this silent, sultry day.

The buildings are not numerous, but in good condition, especially the Seminary building proper, which is a comely structure of brick, with the largest and best of recitation rooms we have seen in any academy building, and with a hall that contains the finest organ and players any literary institution in the land can boast of. A new organ has just replaced the old, at a cost in all of \$2,500. Mr. Simmons did his best, and a more superior organ we have very rarely heard. It was played superbly. A youth, who deserved all the praise he got, and his diploma to boot, managed the keys in a way that would have won approval from Wilcox or Morgan. He will make a star in that sphere, if he goes on with his studies. Such rapidity, lightness, force, and grace, we have seldom heard, even from leading performers. The other musical performances were of great merit. East Greenwich entered on its present musical career under the inspiration of Dr. Tourjee, who was brought here by Principal Talbot, and set on the path he has since so successfully pursued. The present director is equal to the situation, and for a first class musical education, we know of no school that combines this so completely with other studies as East Greenwich.

The graduating exercises were interesting. Among the speakers were sons of Rev. Messrs. Sheffield and Talbot. Mr. Talbot is a graceful speaker, and set forth the perils from Romanism in America, which he kindly offset at the close, by shewing us how much more successful Methodism was than Romanism, the latter having grown to four thousand churches, while the former had grown in about the same time to twelve thousand. Mr. Sheffield discoursed on Aspirations, in a healthfully aspiring manner. The valedictory fell to a lady who did the farewells gracefully. Rev. Mr. Edwards, the able and popular Principal, was surprised by a silver service, and a happy address from Prof. Eastman. Prof. Edwards leaves a field where he has done excellent service, for a larger work in Western New York. He has relieved the Seminary of heavy debts, and been a recognized power in the State, having occupied a seat in its Senate several years, been President of its Board of Education, and almost sent to Congress. Whispers are abroad that one of the most popular of its former Principals has been unanimously elected to his old seat, and will probably accept. If so, the future of East Greenwich is bright. With a large Conference as its field, with a large reputation as its capital, with a beautiful site and pleasant buildings, under such popular administration, it is bound to shine. Providence money has freely flowed into its treasury, and such Directors as Ailsworth, Stone, Kendrick, and others, assure a like replenishing of its funds in the future. May its prosperity be more and more unto the perfect day.

CURRENT NOTES.

Over twenty Campbellites have applied for membership in our Church, in Indiana.

The Central argues for a book-agent in St. Louis, equal in authority to those in Cincinnati and Chicago.

The Charles Street, Baltimore, congregation is about erecting one of the handsomest churches in the connection.

The corner-stone of a new edifice of the Home for Aged and Infirm Members of the M. E. Church, in Philadelphia, was laid on the 16th of June.

The Canadian Primitive Methodists closed their seventeenth annual session on the 9th of June. Eighty-eight preachers were assigned stations.

A revival has taken place in the M. E. Church, at Northville, Troy Conference; more than two hundred have been converted during the past three months, and the work is progressing.

The Christian World.

MISSION FIELD.

South Africa.—Rev. Ralph Scott, Wesleyan Missionary, writes to the *Wesleyan Missionary* from Durban, that the work is prospering there. It is not so full of interest as we venture to give the most of it, though somewhat lengthy. Our agents, about 100 miles from Durban, seventy of them employed. Women and children make about thirty; men, about thirty. There are one hundred Indians on the plantation. These visit regularly, and hold services in Tamil and Hindostani. About fifteen months ago we observed marked attention at these meetings, and some began to make inquiries. Both of us and the Minister, respecting Jesus Christ, and the plan of salvation. Five or six manifested a wish to embrace Christianity, and one a Madagascan and another a Zulu. The latter made up his mind to be a Christian, and at once came right out from heathenism. This created no surprise or alarm among the other natives. At the time, but about three months after, when it was announced that I was going to baptize him, there was a small stir among the heathen and Mohammedans. Some who were afraid they would go away if I came, they should be converted, as there was evidently some hidden power at work on the place. Some of them had not asked for baptism, but they might get away from the influence immediately, and others declared they would no longer attend the services. Several collected the books I had given them, and took them to the Minister, saying they did not wish to become Christians. When he refused to take them, they carried them back, and consulted as to what they should do with them. Some wished to burn them, but a Mohammedan came forward, and advised them not to do so, lest some calamity should follow. He said that in India some parties, burned their Christian books, and the result was, that they killed great numbers of them, and blinded the rest. They took his advice, and kept their books. In due time, the heathen were baptized, and nearly all those in the ceremony. Matters have now settled down, and the services are well attended. The heathen also continue steadfast, and pray in the public meetings, and testify for the religion as the heathen. I trust he will become a burning and shining light, and set upon a hill which cannot be hid. I believe many more will follow his example. The men were right in thinking there was some hidden power at work. There is, it is the influence of the Holy Ghost attending the preached Word—the hundreds of heathen who are saved in the streets, and by the way side; the Scriptures and tracts which are read, and which will not be taken away; it will spring up, and bear fruit unto eternal life. Some of it will spring up here. Some will be carried to India, but by the wind of the word, but in India's hearts, and will spring up and come to maturity, and shake its seed into fresh ground, and thus spread and increase. I have perfect confidence in that Gospel which I preach, and will try to see and hear at every turn the manifestation of its power, as it is wrought by Collins and his followers, and I am sure that Gospel which I have ever since known to be the power of God, and will not be taken away. No man can find out the power of God, and will not be taken away. No man can find out the power of God, and will not be taken away.

GRAND INDEBTEDNESS CALLED FOR.—The Church has vast wealth—is it consecrated to Christ? Is the Church giving liberally as she ought, to save the world? The following from the Annual Report of the Baptist Home Missions Society is in point, and should be read with care. As yet Christians have hardly commenced to give of their world resources. One tenth of every man's annual income is the smallest that should be thought of, under the New Testament law. And many should give more—even to one quarter, or one half, or three fourths, and in some instances, like Nathaniel Ripley Cobb, they should give all over and above their necessities. In this movement, which is so vital to the world, the millions of millionaires should not be the only ones to take the lead. A heathen says, they should. He says, their goods to the utmost they would, and it is profitable every way. They would prosper by means of it. Their own salaries would be increased. Their example would be powerful among those who would be converted by it, and according to God's own promise the windows of heaven would be opened, and abundant supplies poured out, that there would not be found enough to satisfy it. Beyond all question, it is true, that the outpouring of the Spirit is intimately connected with the religious generosity of our people. With such a spirit as this universally prevalent, North America would not be long inundated before us; and the way would be opened, and the forces of the world's darkness for our conquest for Christ in heathen lands, as has just been observed of by the most sanguine among our people.

Wishes Are Given.—There is a call for more laborers in all our foreign missions. Where are the men? A missionary at Maulmain writes as follows: "Are there not some young men who are willing to get on the ocean, and into the places of those who have been laid aside by death, and of those who will have to stay some many years? It is by the foolishness of preaching God's truth, that he has been saved, and although men have sought out many inventions, this plan has not and cannot be improved upon."

SETON TRENDS.—We cannot promise a life of ease. We cannot promise that all who head will be equipped with the gospel plan of salvation, and at once embrace it. We can promise their plenty of work, and work which will be both agreeable and pleasant, if the love of Jesus is their governing motive. This plan is the plan which has gathered the husbandmen shall cry, "Reapers, home," as well as "Harvest home!"

THE AUSTRALIAN WESLEYAN MISSIONARY SOCIETY.—This Society has become one of the most efficient and successful now engaged in converting the heathen world. It has, in the islands of the Pacific, 750 chapels, 500 other preaching places, 141 missionaries and assistants, 700 catechists, 1,275 Sunday-school teachers, 2,971 Sabbath-school teachers, 71,481 local preachers, 29,000 members, 47,000 Sabbath-school scholars, and over 148,000 attendants on public worship. The Society raises about \$100,000 annually, and \$4,000 is given in money, oil, etc., by the residents, and this is supplemented by \$5,000 from the London Wesleyan Missionary Society.

Good News.—Glorious news greet us from almost every part of the great mission field. The work of the Lord is advancing in Denmark. Spain has received a large quantity of Bibles, and many there are anxious to read them. Turkey is receiving the Gospel. China longs for the true Light, and many are receiving it. Italy is enquiring after true Christianity, and Mexico has commenced another revolution, a moral and spiritual one. Hide on, Thou all-conquering Redeemer!

EDUCATIONAL.

ANNUAL REPORT OF THE EXAMINING COMMITTEE OF THE NEW HAMPSHIRE CONFERENCE SEMINARY.—The annual examination of the N. H. Conference Seminary and Female College took place on Monday, Tuesday and Wednesday of last week. On Monday evening the annual address before the Graduating Class was delivered by Rev. William S. Studley, of Brooklyn, N. Y., to the gratification of a very large and appreciative audience.

On Wednesday the exercises of the Graduating Class took place in the Chapel of the College Building. The following young ladies, having completed their full course of study, received the highest honors of the College, reading their graduating theses as follows: "All Beauty is of God," Susan A. Page, East Corinth, Vt.; "Cordelia," Abbie C. Cochran, Canaan, N. H.; "Tongues," Ellen A. Knowlton, Tilton, N. H.; "Picture Making," R. Maria Howe, South Boston, Mass.; "La vaghe legere et la lame errante," Francis O. Whiteley, Benton, N. H.; "The Sea is His, and He made it," Mattie E. Wallace, Tilton, N. H.; "The Prayers of the Ages," Anna T. Chase, Northfield, N. H.; "Gold," Nancy J. Cushman, Orford, N. H.; "Every Unity a Trinity," with Valedictory Addresses, Sarah M. Noyes, Meredith Village, N. H.

The following young gentlemen, having completed their three years' preparatory course for college, delivered their Graduating Orations, as follows:

"Salutary," William C. Kellogg, Northfield, N. H.; "Power that Lives," Wilbur F. Sanborn, North Sandwich, N. H.; "Independence of Thought," Charles W. Savage, Derry, N. H.; "The March of Intellect," George N. Killogg, Northfield, N. H.; "Life the Test of Learning," George A. Emerson, Bristol, N. H.

This institution was established in 1841. During the twenty-nine years of its existence it has uniformly enjoyed a large patronage, coming to a large extent from the middle and industrial classes of society. Of the earlier students, many are now filling responsible positions in teaching, in the professions, and as useful men and women in practical life. The aggregate number of pupils who have attended since its establishment is over four thousand.

The Seminary has the usual academic and preparatory course for young men and women, and in addition a collegiate course for young women, as desired a liberal course of study. The present faculty have had charge of the institution for five years, and consist of Rev. L. D. Barrows, D. D., Rev. G. J. Judkins, A. M., Sylvanus Dixon, A. M., Rev. B. W. Chase, A. M., Mrs. Mary D. Emery, Miss—Harvard, and Miss Ella J. Barrows. It was proposed by Dr. Barrows, and others of the Faculty, to retire at the close of the last term, but at the urgent request of the Board of Trustees, and in accordance with the wishes of the friends of the institution, the present Board of Instruction will continue for the coming year.

Some of the Committee of Examination have attended on previous anniversaries, and they are at this time glad to find that the thoroughness of the drill in the substantial, practical studies of the English course, is still faithfully and energetically maintained. Great credit is due to Prof. Dixon, who for ten years has been at the head of this department, for its present high standing. We live in a matter-of-fact age, and that institution of learning fails of its essential purpose when it does not qualify young men and women for the actual and practical duties of life.

In the ancient and modern languages the mode of instruction is thorough and exact—furnishing special advantages to young men fitting for college, and to young women pursuing an extended course of study. The departments of Greek and French afford unequalled advantages to those wishing to master these languages.

In every academic institution, the mode of government is a most important feature. The discipline of the N. H. Conference Seminary challenges investigation and comparison. The government is paternal and advisory, yet strict, watchful, inflexible, impartial in its application, all attempts to evade just and salutary regulations meet with prompt and special discipline. So uniform and energetic has been the plan of discipline in this institution, that instances of disorder are very rare. During the past term, not a single case of public discipline was found necessary. Finally, the Committee can most heartily commend the N. H. Conference Seminary to those having sons and daughters to educate, as an institution having a course of study comprehensive and practical—a mode of government firm and parental—a Board of Instruction efficient, vigilant, and capable. The next term will commence on the 17th of August.

JOHN H. GOODALE, Secretary. Held to be held good and true, June 27, 1870.

GENERAL INTELLIGENCE.

Rev. R. J. Adams, pastor of the Baptist Church at Holyoke, has baptized 80 candidates, and received 100 into fellowship since February, and the work continues without abatement of interest.

MEMORIAL SERVICES.—The 108th anniversary of the First Baptist Church of New York was celebrated last Sunday. The church was founded June 16, 1762, since which time it has had three different locations. A new building is now going up at the corner of Fourth Avenue and Thirty-ninth Street.

Viktor.—Rev. L. J. Matteson, of the Brattleboro' Baptist Church, gave the right hand of fellowship to 92 persons during the year ending June 5th, 55 of whom were received by baptism, 22 by letter, and 4 by experience.

CONGREGATIONALIST.

Fifteen of the Congregational churches of Vermont report revivals last year. The 199 churches have 18,732 members, of whom 1,774 were received during the year, making a net gain of 441. During 55 years 9 new churches have been formed, and there has been a gain of 10 per cent. in the membership, and of 23 per cent. in the Sabbath-school.

PRESBYTERIAN.

The Southern Presbyterian have 2 theological seminaries—the Union Theological Seminary of Virginia, with 4 professors and 35 students, and the Columbia (S. C.) Seminary, with 41 students.

MISCELLANEOUS.

The London City Mission has in its employ 375 missionaries, who made over two million visits last year, reclaimed 908 drunkards, restored 676 fallen women to their homes or put them in asylums, and induced 164 slaves to give up Sunday trading.

John Bull says there is every probability that the Marquis of Bute will soon return to the Anglican Church. M. Capel, the "Catesby of Disraeli's," denies the report, and replies that he never was an Anglican, but a Presbyterian.

Our Social Meeting.

A well-known brother in Nebraska City, formerly a member of the Providence Conference, tells a good story, and makes a good appeal:

"Allow me to call your attention to a matter of deep concern to us, and of great interest to you. Rev. J. Kenney, T. Kenney, of sainted memory, came here last summer, and started a seminary, in which his daughters were placed at the head; but while yet his plans were only partly matured, death took him from his labors to his final reward. In this enterprise he embarked all the means belonging to those children, and incurred also a small additional debt. The enterprise, thus far, has been entirely successful. With the limited means at their command, these young ladies have gained the confidence and respect of a large and increasing circle of friends, and if properly fostered, there is nothing to prevent this school from growing into great importance among the educational institutions of Church and State."

It is already started, and in successful operation, and a gentleman Principal engaged for another year. It is the only M. E. school in Nebraska, and as such, will not fail to receive the patronage of the Conference. It is situated in one of the most enterprising cities of this western land, and the local patronage it will therefore continue to receive will greatly contribute to its success.

But its accommodations are too restricted; the school being kept in the parlor and sitting-room of their dwelling-house, etc. It was the intention of Bro. Kenney to build a school-room proper last fall, and for this purpose he returned East to raise the money—preferring to carry the enterprise forward, on his own responsibility, to a more advanced stage, before appealing for aid to the Church. But alas! these plans were cut off by his sudden death, and it is now left with the Church to complete what he providentially began.

Of course, these young ladies cannot assume the responsibility of building in their present circumstances; and yet, if the school is to go on successfully, there must be additional accommodations provided. The Church in this city will do all it can; but struggling as we are, to build up a house of worship, it is but little beyond a donation of grounds that can be expected of us.

The Conference can do but little, also, beyond an endorsement and patronage of the institution, for the crying necessities of our frontier work for houses of worship press very heavily upon it.

We need the school—we cannot do without it. Other denominations are pouring in money like rain for the purpose of securing the educational interests of this State, and Methodism for the want of assistance is thereby compelled to look adly on, and see the country slip from its grasp. We see the need—we feel the pressure; but with our limited finances, and our growing necessities, we are powerless to see. We are utterly unable to place this school on the foundation it requires; no such colossal building as we need. It was these necessities, and the inability of the Church to meet the issue, that aroused the sympathy, and elicited the interest of our departed brother. But he is gone, and we appeal to you. A little assistance, at this juncture, would be of far greater benefit to us than thousands by and by.

Alas! therefore, we can raise from two to three thousand dollars in the East (and I am sure there are men enough, good and true, in the old Providence Conference who can put from five to fifty dollars each into this enterprise without injury to themselves, or the cause of the Church); we can make it an entire success.

Such a gift, also, from the old friends of our dear brother, would serve as a tribute to the memory of the departed, worthy his many years of toil in the Church, and worthy the Church that offers it.

If one hundred men will donate ten, fifteen, twenty, or fifty dollars each, as God gives them ability, it will be sufficient, with what can be secured here, to erect a building that will serve all our purposes for several years to come; or until the Church here shall be able to provide other and more ample accommodations.

Donations of money can be remitted direct to me, or placed in the hands of J. P. Magee, who, I doubt not, will cheerfully receive and forward the same.

The case is an urgent one, and admits of no delay. Some-

thing must be done. Will the friends in dear old New England remember these orphan children of a most worthy minister, whose whole means of support are looked up in this school, and who, amid bereavement and sorrow, are struggling with all their might, making sacrifices at every turn, to carry out a father's wishes, and plant in this far-off land, the germ seeds of a great educational institution, under the fostering charge of the Church?

Whatever friends shall give will be worthily bestowed, and not only these children, but the Methodist Church in Nebraska, will have abundant cause for thanking to the donors. Bishop, 1870. Geo. S. ALLEN.

We have seen the region to which this appeal relates, and we felt when there, the very great need of planting our schools in that State. It ought to have been done years ago. Bro. Kennedy did a work of great importance. It should be sustained. We hope our brother will succeed in his efforts to raise the amount needed, and that all who can, will send him their donations. Direct to his address, Nebraska City, Nebraska.

Dr. Hoyt, of Hardwick, Vt., writes:—
I think you are right in your views about the Mollerland case. Some of our Vt. editors are overflowing with sympathy for Mrs. Mollerland; but suppose every woman should leave her husband because of abuse, and every husband leave his wife every time she scolds, what would we come to? I am glad our religious papers are sounding the note of alarm.

I am becoming more and more attached to your paper, high toned, simple and earnest, it must be supported. Let it plead for holiness with its other efforts and it will gain in usefulness and friends.

Bro. John Allen speaks on a theme which he knows.

HOW TO ENJOY CAMP MEETINGS.
The secret of always enjoying a Camp meeting, especially one for the promotion of holiness, is—

First, by preparing yourself (by the grace of God) a number of days before the meeting commences, by fervent prayers to God for the success of the meeting; divest yourself of all prepossessions or prejudices against such a meeting.

Second, make it a personal business, by humbling yourself, and seeking God for the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. For where envious and strife is there is confusion, and every evil work.

But who lives peaceably shall have peace for his reward. Now let us go with no other motive but to serve God with all humility, and may the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you, to whom be glory and dominion forever and ever. Amen.

ADVICE, AND A REMINDER.
The only way to cure some good persons of the idea that they write poetry, is to publish what they write. A contributor sends us two pieces which he thinks is poetry. We publish the first verse of one of them, and ask him to try and scan these lines. He will have harder work than to ride over a corduroy road in a springless wagon, in spring time. Poetry should be, first, fresh in thought, not mere pretty phrases; second, musical in expression. These are essentials; all the graces of diction and flow of fancy and imagination, may come afterward, and, united with the degree of the thought, make the writer a great or small poet. But such lines as these are neither prose or poetry.

THE SPRING-TIME OF LIFE.

How pleasant is the spring-time of life,
When the young heart, free from care and strife,
Looks only out on the ocean of glory,
And with pleasure surveys the fast flowing tide.
Rushing onward, spreading every obstacle in its path,
And seeming to the eye of the beholder,
To diffuse its radiance along the path.
Of those who, true to their duty, have on its surface.

We would call the attention of all concerned to the following important resolution, presented by Rev. B. A. Chase, and unanimously passed at the late session of the East Maine Conference, at Rockland.

Whereas, We believe that the itinerant system of ministry under Episcopal supervision, is scriptural, economical and efficient, yet

Whereas, In some portions of our work the system is hampered with unfortunate and unnecessary physical burdens, which may and should be removed, and

Whereas, Since the interests of the clergy and laity are identical, whatever lightens the burdens of the ministry lightens the burdens of the Church, therefore

Resolved, That, as a Conference we respectfully recommend to the societies within our borders, that, as far as may be done without embarrassment, they furnish their own parsonage furniture, and thereby remove from the itinerancy its chief physical burden, namely, the transportation of household goods.

It is a little late this year to carry out all these resolves, yet our churches, where they have not made a start can begin. Our East Maine brethren have to move most of their heavy furniture. This ought not to be so. They can easily remedy it. They will let the sisters form a parsonage society, and they can furnish their pastor's house with all the costly and burdensome articles in a very few years. Try it.

A country clergyman in Boston, tells us about the preachers and other sights and sounds.

The day was beautiful we went to Tremont St. M. E. Church in the morning to listen to Dr. Hare. On the whole, we were very much pleased with the service. The sermon was plain, simple, quiet and religious, (which is not true of every sermon you hear). It had passages of great, quiet beauty, and was listened to with interest by a good appearing audience. Other parts of the service were in good taste. Dr. Hare had no manuscript, and manifestly does not think that using paper quibbles at the lodging heads of guilty mortals, in preaching the gospel.

In the afternoon we heard J. D. Fulton, at Tremont Temple, which was full in every part. Mr. Fulton is the popular Baptist Minister of the city. The service was just one hour, earnest throughout on the high pressure principle. There should be such a place in every city where the people can come to hear the gospel. Mr. Fulton is of good size, middle-aged, strong, vigorous, and with gentle form and manner. He took for his theme the parable of the Prodigal Son. His opening prayer was very much in the channel of the parable. He drew at times with great beauty, on the paternal affection of God. The theme of discourse is one of the most familiar in the Bible, yet he invested it with much beauty. There were passages exhibiting very fine rhetoric, which hushed the audience into an impressive silence—the highest type of applause.

The conclusion of the whole matter is, that they have as plain, faithful preaching in the city as in the country, and that people can get to heaven from Boston if they try hard, and persevere.

A few days following the Sabbath, we devoted to the anti-venereal, sight seeing, etc. There were many stars in the city; some brilliant, some common, others feeble; with a few totally eclipsed, and here and there a comet scanning madly through the heavens. It could hardly be said that there was method in their madness.

The Woman Suffrage Meetings were quite attractive to people from the country. When we thought of the other and better half that came to Boston with us, walking so quietly and meekly by our side, now changed to a person of so much pretension, a feeling of sadness came over us. Alas! men have no rights that women are bound to respect. I could see all over her miniature bonnet, in infinitesimal letters, the motto of our good State, DIRIGO—I direct. On our homeward trip I had no care, whatever. She promptly informed me that the cars would run down to the Grand Trunk depot at Portland, and that we would not change cars at Danville Junction, or Kendall's Mills. All I had to do was to admire the beautiful scenery. How much better, after all, than to spend your time over a woman who bestows all her affections upon a public dog, and all her mind talking over the new fashions. This is the good time that was coming. When John Gilpin rides—we mean when the Woman Suffrage Convention meets again—may we be there to see. The attractions of Boston, the wealth and variety of beauty around the city, will linger in the memory like a pleasant dream. As we recall it all, we feel like writing in large, bright and golden letters.

H. U. B.

THE FARM AND GARDEN.

Prepared for Zion's Herald, by JAMES F. O. RICE.

Any person desiring to have his name in this department will please address the Editor, care of Zion's Herald, Boston.

WORK FOR THE SEASON. HAYING is of course the most important work. When the grass is not cut with a machine, let the work be done early in the morning, and late in the afternoon, when it is comparatively cool. Haying is hard work, and every one should take the best care of himself. Be very careful not to drink much cold water when heated; for it often causes serious results. Use labor-saving machinery, as far as possible. Put up the hay into cocks, in good season, the first day, while it is warm.

HOUSE should not be left tight or even though it is good, hay weather. It will not do to raise a crop of weeds. ASPHALT AND BARK should be weeded and thinned out. Leave the former about four to five inches apart, if they were planted early, if late a little nearer. The mangels require much more space. Some give them ten inches on a foot, and it is none too much, if the ground has been highly manured, and the seed sown early.

POTATOES should, if possible, be hoed for the last time, before they are in bloom.

SQUASHES and other vines should receive their last hoeing before they begin to run much.

CABBAGES for winter use should now be transplanted. See that all the vacant hills are filled. Do this work just before a shower, if possible.

GRASS VINES will need attention every week. Pinch in all the lateral two or three joints beyond the last bunch of fruit, and if they start again, as they will be quite likely to do, pinch again.

STRAWBERRY BUSH set this year should be kept entirely free from weeds, and cut back to the roots.

Plough up the old beds and set out cabbages, or sow with turnips.

If the new plants set out are to be kept in hills, destroy all the runners.

COWS should be kept in the cow house, and not out in the open air. We always prefer to put at night enough to last over until the next afternoon. It helps along very much when the pasture is short.

THE FLOWER GARDEN should not be neglected. If the men are too busy haying, let the ladies try their hand at weeding. It is becoming quite fashionable for the gentler sex to be so.

It is better to be horticulturalists, as we infer from the fact that schools of horticulture for their benefit are being started in different parts of the country.

Tip up the pinks, gladioli, dahlias, and other plants that need support.

Lawns should be cut often to look well. There is nothing finer about a house than a well kept plot of grass.

SUMMER MANURE should not be allowed to go to waste. Much of it is necessarily lost, or nearly so, as the cows are out to pasture, but that which is dropped at night should be cared for by being put into a heap and covered with loam or manure.

Many prefer to tie up their cattle at night, and thus save all the droppings, both liquid and solid. This is a very good way, when the weather will admit of it, and we practice it, altogether, but sometimes it seems rather too hot for the animals to be so closely confined. The fact is patent to all that a majority of the farmers fail to save all the manure of the farm and have to resort to the use of artificial fertilizers to produce their crops. In spite of often repeated orders, we find our men neglecting this very thing, and letting much that is valuable go to waste. If we were as careful of all such matters as are our neighbors across the water, we should not complain that our farms are running out.

DRAINING.—This is a very important subject for all to consider who have meadow or wet lands. There are many thousands of acres of land in New England alone, that could be easily doubled in value for grass and other crops, if properly drained. This work is not very expensive, even if well done, as it should be in all cases, so that it may last for many years. This work should be done at the dry season of the year, and just after haying is the best time of the whole year. In some localities there is plenty of stone that may be used to great advantage. If stones cannot be had, and the can, use those, and if neither can be had without great expense, use boards or plank. In draining a meadow, so construct the drains as to cut off all the springs on the borders of the same, and lead the water all into the main drain to be carried off. It is better always to go to hand-pump in draining, especially when covered drains are put in. If a ditch is dug, and to be kept open, slope the sides and the ditch will remain clear much longer.

LEADEN RODS.—We do not know that farmers are, or should be more interested in lightning rods, than many others are, yet we feel that we shall be doing them a favor to give some directions for the protection of their buildings from lightning. We find the following in *The Transcript*, from Prof. Henry, of the Smithsonian Institute, who ought to be good authority in such matters.

INSTRUCTIONS FOR THE ERUCTION OF LEADEN RODS.
1. The rod should consist of round iron of about one inch in diameter; its parts, throughout the whole length, should be in perfect metallic continuity, by being secured together by coupling ferrules.

2. To secure it from rust the rod should be coated with blacking paint, itself a good conductor.

3. It should terminate in a single platinum point.

4. The shorter and more direct the course of the rod to the earth the better; bendings should be rounded, and not formed in acute angles.

5. It should be fastened to the building by iron eyes, and may be insulated from these by cylinders of glass (I don't, however, consider the latter of much importance).

6. The rod should be connected with the earth in the most perfect manner possible, and nothing is better for this purpose than to place it in metallic contact with the gas pipe, or, better, the water pipe of the city. This connection may be made by a ribbon of copper or iron soldered to the end of the rod at one of its extremities, and wrapped around the pipe at the other. If a connection of this kind is impracticable, the rod should be continued horizontally to the nearest well, and then turned vertically downward until the end enters the water as deep as its lowest level. The horizontal part of the rod may be buried in a stratum of pounded charcoal and ashes. The rod should be placed, in preference, on the west side of the building. A rod of this kind may be put up by an ordinary blacksmith. The rod in question is an accurate accordance with our latest knowledge of all the facts of electricity. Attempted improvements on it are worthless, and, as a new thing, are proposed by those who are but slightly acquainted with the subject. JOSEPH HENRY.

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THE RIGHTEOUS DEAD.

The "better country" was entered by Bro. W. L. HATHAWAY June 18, after a long and distressing sickness.

In his business relations Bro. H. attracted to himself a large circle of friends, whose regard was manifest as, from far and near, they filled the church, Saturday morning to attend his funeral. The churchyard in him, before his conversion, constant, practical interest in his spiritual manhood, and as much indebted to him for his property in temporal things, and became a burning and shining example to glory. Friends were a name above every name to him. In his sickness, he never faltered, but waited, trustfully, happily for the summons. "Willing rather to depart and be with Christ, than to tarry well here." With singular ease he fought his fight, and mounted with his spirit above the clouds of this world, and landed in the better land.

N. Dighton, June 21.

NATHANIEL L. PURKITT died in Portland, Me., April 5, 1870, aged 57 years.

Bro. P. was converted in his youth, and united with the Free Will Baptist Church, which, with his father, grandfather and several members of his family were connected. After a number of years, he joined the M. E. Church, of which he remained a member until called to join the Church above.

Bro. P. was an earnest man, zealous in every work which he undertook, and filled with great acceptability the offices of steward and class-leader for a number of years. His growth in grace toward the close of life was very marked, his last testimony, given in a general class-meeting, very clear, and of a deeply spiritual character. He was evidently ripening for the heavenly state, which, as it rapidly nearing, "May the Church profit by the impressive lessons of the year, and all be prepared to join our brother in the happy realm to which he has been transferred."

S. H. BAKER.

Died, of consumption, in South Sandwich, May 6, GEORGE W. FISH, aged 22 years and 8 months.

Two years ago, our dear brother gave his heart to God, and about the same time the fatal disease commenced its work. The work of his preparation for heaven was carried forward until the dispensation of suffering, and while lying on his sick-bed, he strongly desired to be received into full fellowship in the Church, and have the Sacrament of the Supper administered. These means of grace seemed greatly to strengthen and refresh his soul for the severer ordeal as he approached the gates of death; and when he came to the last conflict, he found an easy and glorious triumph over death and the grave.

A. W. FAIRBANKS.

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The Secular World.

REVIEW OF THE WEEK.

DOMESTIC.

The U. S. Senate, on the 30th, rejected the treaty for the annexation of San Domingo, the vote standing 28 to 28.

The political world, just now, is singularly barren of interest, and we find it a difficult matter to discover anything worthy of record. The order of the day seems to be Anti-Chinese meetings, which are being held in various parts of the country. The theme with all is, that the importation of cheap labor will be the ruin of the working man, and so of the country; and yet, what working man is there who would not be glad to get a five-dollar pair of shoes for two and a half, and everything else in proportion? In fact, the whole system of protection must sooner or later crumble to the dust; it is illogical, false, and ruinous. It bolsters up monopolies at the expense of the consumers. It is a feudal barbarism. It makes no difference whether ten thousand people contribute to the support of a manufacturer or a baron. They are taxed to maintain one man. Every man is worth only what he can fetch in a free market. Labor needs no legislation; it regulates itself in a healthy state of the body politic. A fair field, and no favor. Competition open to all the world. No hot-houses in trade. These are large, healthy, and infallible axioms in business. We must look upon the world—the whole world—as one great work-shop for the support of one family—the human race.

Mayor Hall, at a recent anti-Cooly meeting in New York, said that the question of importing Chinese was not one of labor alone, but of morality, and was vociferously applauded; and yet, but for the very class of people who surrounded the speaker, our jails would be empty, and the office of the street-constable a sinecure. The Chinese are mere children, ready to receive any impression. If the Lord has providentially delivered them into our hands, let us make good men and good citizens of them.

The public debt statement, just issued, shows a reduction during the last month of \$30,303,772 04; coin balance, \$112,776,048.83, including \$34,547,190 in gold certificates; currency in the Treasury, \$38,945,067.19.

GREAT BRITAIN.

The Education Bill was again under consideration in the House of Commons on the 30th. An amendment requiring the Bible to be read in the schools was rejected.

Quiet has been restored in Cork, but there is great excitement in commercial circles, and business is almost suspended.

The London Times commends the tone of President Grant's recent admirable message on Cuban affairs.

ROME.

The Roman secret police have obtained the details of a formidable conspiracy which is to inaugurate a great revolutionary movement soon. The revolutionary party has ramifications in all the towns throughout the Papal territory. It is reported that the active leaders of the party of action, which comprises within its ranks all the turbulent and disaffected spirits of republicanism of Italy, are meditating a formidable coup de main, with the object of getting possession of Rome. Simultaneously an uprising is to take place throughout Italy, and an Italian republic will be proclaimed by the Mazzinians and Garibaldians. The Roman agents are actively endeavoring to ferret out further particulars.

News Notes.

Red Cloud has gone hunting buffaloes at Fort Laramie, with his tribe. No doubt he is glad to get home from the dust, heat, noise, and monstrous humbugs of civilized life. — Prince Pierre Ben-

aparte is in San Francisco. — The coal tariff is not to be altered at present. — M. Provest Paradal, the new French minister to the United States, departed from Paris on the 30th. — There were destructive fires in Montreal, near Chicago, and in Jersey City, on the 30th. — Garibaldi is seriously ill. — Newfoundland has ineffectually petitioned the home government against removing the troops.

COLLEGE HONORS.

Northwestern University held its Commencement, week before last. The degree of D. D. was conferred on Rev. J. M. Jameson, of Ohio, Rev. Hooper Crews, of Rock River Conference, and Professor F. D. Hemenway, of Garrett Biblical Institute. LL.D. on Hon. Lyman Trumbull.

Albion College conferred D. D. on Rev. F. S. De Haas, of Cincinnati.

Harvard has conferred LL.D. on William Maxwell Evans, of New York, and Leonard Bacon, of New Haven.

Williams College, at its Commencement, on the 30th ult., conferred LL.D. on Judge Lowell, of Boston, Judge Wells, of Boston, and Judge Curry, of California. D. D. on Reva. C. T. Mills, of California, Calvin Dupre, of Williamstown, A. E. P. Perkins, of Ware, and Everard Hemphall, of Elizabeth, N. J.

Cornell, on the 30th, conferred Doctor of Letters on Goldwin Smith.

Union College, on the 28th ult., conferred D. D. on Rev. S. Matson, of Biddle College; Rev. W. H. De Puy, of New York, Rev. P. V. Veeder, of California, Rev. Phillips Brooks, of Boston, and Rev. D. Wortman, of Schenectady. LL.D. on Hon. W. Hunt, Rufus W. Peckham, Charles T. Jenkins, and Horatio G. Warner.

Brown University has conferred D. D. on Rev. C. M. Bowers, of Clinton, Mass.; Rev. J. L. Dinan, and Rev. A. H. Strong. LL.D. on G. A. Brayton, of Providence, J. B. Campbell, of Charleston, S. C., S. C. Greene, and Judge M. Morton, of Massachusetts.

Rutgers College, on the 31st ult., conferred the following degrees: Doctor of Divinity upon Rev. William H. Ten Eyck, of Astoria, N. Y., Rev. Giles H. Mandeville, of Harlem, N. Y., Rev. John B. Thompson, of Saugerties, N. Y., Rev. Jacob West, of New York city, Rev. John McC. Holmes, of Hudson, N. Y., Rev. Samuel A. Clark, of Elizabeth, N. J., and Rev. Robert B. Cross, of New York city. The degree of Doctor of Law was conferred upon Hon. Henry Hogeboom, of Hudson, N. Y., Hon. James A. Ludlow, of Philadelphia, and Hon. Charles J. Folger, of New York.

The University of New York, on the 28th ult., conferred the following degrees: Doctor in Philosophy, George W. Clarke, A. M., of New York, and Rev. Geo. E. Entler, of Franklin, N. J. Doctor of Laws, W. A. P. Martin, D. D., President of the University, Pekin, China; Cyrus Hamblin, D. D., President of Robert College, Constantinople; Wm. Blackwood, D. D., of Philadelphia, Hugh Lanox Bond, esq., of Baltimore, and Richard L. Larremore, late President of the New York Board of Education, and now Judge of the Court of Common Pleas. Doctor of Divinity, Rev. Gilbert Morgan, of South Carolina, Rev. Henry Neill, of New Brunswick, N. J., and Rev. Wm. H. Steele, of Newark, N. J.

The orator of the Class Day at Harvard, gave this good stroke at the too hasty lovers of the unrepentant rebel:—

"With some, so strong seems the desire to burn out the seeds of bitterness in the South, that they would gladly sacrifice the very head-boards of our Northern soldiers to kindle the blaze."

A queer experience was this as told by the Bath Times, (Me.):—

"A few mornings since, as Mr. Charles Newdick was rowing down the river, he was unceremoniously surprised by a huge sturgeon taking an extra morning jump and landing in his boat, breaking the oar as he fell. As he had a lady with him at the time, the surprise and fright may be imagined when the craft began to fill, and had he not topped the huge fellow overboard, who luckily had lain perfectly still, resting its head in the lady's lap, they would all have gone down together. This ancient Kennebec dweller was upward of fifteen feet in length, and almost completely filled the capacity of the boat, which was only seventeen feet long."

A BLUE PILL. — At the Commencement exercises of Lawrence University, Rev. Mr. Eddy discoursed before the Missionary Society on "Is Christianity a failure?" which he had to answer in the affirmative. He painted every thing in Salvalor Rosa hues, which have in them nothing of Salvation nor rose. He must take a few Gospel pills of Faith.

Rev. Dr. Cocker was elected an honorary member of the Phi Beta Kappa of Cambridge, last week. It was a merited honor.

Dr. Holmes delivered a very smart oration before the Phi Beta Kappa of Cambridge, on the brain and thought, in which all Christian ideas as usual got a rap from his hard little knuckles. When the famous Doctor dies, we suppose all the (ir) religious press will try to prove him a Christian.

Charles M. Dickenson, a young lawyer of Binghamton, was the author of the poem we lately published on children as from Charles Dickens.

MR. BUCHANAN AND HAWTHORNE. — The selection on p. 315, "Mr. Buchanan does not want to be President," is from Mr. Hawthorne's Diary.

GOSSIPGRAPHS.

Four thousand tons of ore were thrown out at a single blast in the Lake Superior iron region the other day. Fifteen and a half kegs of powder were used.

Mr. Woolner, the sculptor, is to execute a bust of Charles Dickens, and has a mask which was cast for the purpose.

General Placido Vega, having been deserted by Lozada, was compelled to evacuate Ecoupa. Lozada had seized \$180,000 of Custom House funds, under the pretext that the Federal Government should pay the inhabitants of Acapulco for the injury done by the troops from Cinaloa.

Fourteen young Japanese noblemen are studying in the grammar school connected with Rutgers College, New Brunswick.

Cotton bloom is reported in various parts of the South. The crop is expected about forty days after the bloom.

The Markets.

BRIGHTON CATTLE MARKET.

For the week ending Thursday, June 30.

Weekly receipt of Cattle, Sheep and Swine, carefully prepared for the current week:—
Cattle, 1,099; Sheep and Lambs, 4,510; Swine, 4,917; number of Western Cattle, 1,708; Eastern Cattle, 171; Working Oxen and Northern Cattle, 125. Cattle left over from last week.

PRICES. Beef Cattle.—Extra, \$13.50 to \$14.00; first quality, \$12.75 to \$13.25; second quality, \$11.50 to \$12.50; third quality, \$10.25 to \$11.25; poorest grades, \$8.00 to \$10.00 per 100 pounds (the total weight of Hides, Tallow, and Bones included).
Brighton Hides.—7½¢ to 8¢ per lb.
Brighton Tallow.—6½¢ to 7¢ per lb.
Country Skins.—4¢ to 5¢ each.
Hides.—6½¢ to 7¢ per lb. for country.
Tallow.—6½¢ to 7¢ per lb. for country.
Sheep and Lamb Skins.—25¢ each.
Lamb Skins.—50¢ each.
Wool Skins.—\$1.50 to \$2.00 per skin.
Sheep Skins.—\$1.50 to \$2.00 each.
Calf Skins.—10 to 12¢ per lb.

Store Cattle. With the exception of Working Oxen and Milch Cows, there is but a few Store Cattle in Market. Most of the small Cattle that are in a fair condition are bought up to slaughter.
Working Oxen. There has been but a moderate demand for Working Oxen, and a few pairs are all that the Market requires at this season of the year. We quote sales at \$135, 150, 160, 175, 190, 195, 200, 225.
Milch Cows. Extra, \$85 to \$115; ordinary, \$60 to \$80; Store Cows, \$35 to \$55 per head. Most of the Cows in Market are of a common grade. But a few Extra ones among them. Prices depend a great deal upon the fancy of the purchaser.

Sheep and Lambs. Nearly all the Sheep in Market this week came from the West, and were owned by Butchers, or taken at a commission. There were several lots of Lambs from Maine; one lot of 50 sold at \$4; 52 at \$4; 58 at \$4 75 per head.
Swine. Store Pigs.—Wholesale, — 6¢ to 7¢ per lb.; retail, — 6¢ to 7¢ per lb. Spring Pigs, wholesale, 17¢ to 17½¢ per lb.; retail, 18 to 19¢ per lb. But few in Market, and trade dull. Coarse Shoats, — 6¢ to 7¢ per lb. Fat Hogs—4.50 to 4.80 at Market. Prices 10 to 10½ cents per lb.

REMARKS.—The Markets this week for good Cattle have been quiet, and prices for the best grades are fully equal to those of last week. The quality of the Bees was not so good in comparison to the whole number as those of last week. The best Cattle sold at 14 cents per lb., 50 per cent shrink. A few very nice ones sold at 14½ cents per lb. Most of the Maine Cattle were sold for Beef. Next week the Market days at Brighton will be changed to Tuesday and Wednesday of each week, instead of Thursday, as at present.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. July 2, 1870.

WHEAT.—\$1.11 to \$1.11½.
FLOUR.—Superfine, \$4.75 to 5.10; extra, \$5.00 to \$5.10; Michigan, \$4.25 to 4.50; St. Louis, \$7.25 to 10.00. New Corn.—\$1.10 to \$1.20; new mixed, \$1.05 to 1.15.

GRAIN.—25 to 30¢.
RICE.—\$1.15.
HAY.—Timothy, Herd's Grass, \$7.50 to \$7.75; Red Top, \$3.75 per sack; R. I. Bent, \$2 to \$2.50 per bushel; Clover, 16 to 18¢ per lb.

APPLES.—Per bushel, \$2.00.

BERRUBA ORANGES.—\$4.00 to \$4.50 per bbl.

PORK.—\$32.00 to \$4.00; Lard, 10½ to 11¢; Hams, 15 to 16¢ per lb.

BUTTER.—New Butter, 25 to 30¢ per lb.

CHEESE.—Factory, 12 to 14¢; Dairy, 10 to 12¢.

EGGS.—25¢ a dozen.

DRIED APPLES.—8 to 12¢ per lb.

HAY.—\$18.00 to \$4.00 per ton, per cargo; \$22.00 to 25.00, per ton, per car load.

POTATOES.—\$1.12 to \$1.25 per bushel.

BEANS.—Extra Pea, \$1.50 to 2.25; common, \$1.50 to \$1.75.

STRAWBERRIES.—15¢ to 35¢ per quart.
GOOSEBERRIES.—\$4.00 to \$4.50 per bushel.
BLUEBERRIES.—40 to 10¢ per quart.
CRANBERRIES.—Per bbl. \$22.00 to \$25.00.
ORANGES.—\$9.00 per box.
LEMONS.—\$9.00 to 10.00 per box.
CARROTS.—\$1 25 per doz. bunches.
BEETS.—87¢ per doz. bunches.
TURNIPS.—\$1.00 to \$1.25 per doz. bunches.
GREEN PEAS.—\$2.50 per bush.
MAPLE SYRUP.—12 to 15¢ per lb.
REMARKS.—Common grades of Flour, quoted at 55¢, advance, the market firmer. Corn dull the past week. Seeds quiet, and unchanged. New Apples in market. Pork unchanged. A fair trade in Butter. Eggs plenty.

THE HOME SAVINGS BANK, BOSTON.

This Bank is most desirably located, in the new Mason's Temple, corner of Tremont and Boylston Streets. Being easy of access for those wishing to make deposits, coming in to the city on the Boston and Providence Railroad. Some seventeen hundred street cars pass the Bank daily from all sections around Boston. The gentlemen connected with it are of high standing, and fully have the confidence of the community. It is ranked as one of the best institutions for savings in the vicinity of Boston. Its terms offered to the public, are very liberal, paying six per cent., and putting money upon interest the first day of every month, declaring dividends in October and April, and adds a dividend as soon as declared, to the principal, and it goes on compounding. The success of this bank is entirely unprecedented, having received the large sum of eight hundred and twenty-five thousand dollars the past four months.

What is the surest remedy for an itching scalp, and to remove dandruff from the head? Hall's Vegetable Sulfur Hair Renewer.

Marriages.

In Cambridge, June 8, by Rev. Pliny Wood, Clement H. Marston, esq., to Annie M. Gove, both of Boston; June 10, John W. Harris to Miss Lovins Spencer, both of Boston; June 27, Capt. James E. Dook, of Belfast, Me., to Miss Aurelia A. Knights, of Cambridge.

In Manchester, N. H., June 21, by Rev. E. A. Smith, George Miner to Miss Helen M. Perkins, both of Manchester.

In Miln, N. H., at the residence of the bride's father, by Rev. G. C. Noyes, James C. Bray, of Gorham, S. H., to Miss Clara E. Evans, of Miln.

In Saco, N. H., June 22, by Rev. H. H. Hartwell, Frank Moody to Miss Lila Lakin, all of Saco.

At their residence, No. 11 Greenwich Park, on the evening of June 18, by Rev. A. W. Felge, Howard W. Sparr, of Boston, to Miss Ellen E. Pease, of Edgartown.

In Leominster, June 6, by Rev. J. Peterson John A. Carter to Estella F. Fisher; also, June 22, Randall F. Walker to Susan F. Follenberg, also of Leominster.

In this city, June 30, by Rev. J. P. Collier, S. Frank Sanders to Miss Lizzie Sweet, both of Boston.

In Marblehead, June 2, by Rev. E. A. Mudge, Wm. G. Brown, Jr., to Miss Mary Ellen Hillier, both of Marblehead; June 29, Philip Reason, Jr., to Miss Sarah E. Bartlett, both of Marblehead.

In Hadley, June 29, by Rev. H. S. Booth, of Belchertown, T. F. Smith to Miss Sarah J. Nash, both of Hadley; in Belchertown, June 30, Elliot J. Leach to Miss Flora A. Hackell, all of Belchertown.

In Fitchburg, June 26, by Rev. F. P. Caldwell, Albert E. Varman to Miss Mary J. Littlefield, both of Fitchburg.

Deaths.

In Marblehead, June 14, Carrie D. Miller, aged 19 months, daughter of Joseph R. and Sarah M. Miller.

Methodist Book Depository.

Money Letters received from June 25 to July 2.

M. F. Asay, J. W. Atkins, O. M. Boutwell, W. M. Bennett, C. Butterfield; E. C. Bass, E. A. Branan, Geo. W. Barrows, Thos. B. Bourne, I. M. Bidwell, W. B. Browne; F. P. A. Clark, E. H. Cochran, S. B. Currier, S. J. Canell; Z. Davis, A. H. Drew, H. G. Day; R. G. Elliott; J. T. Ferguson, J. R. Frohock, L. P. French; W. D. Howard, C. Huntington, J. L. Hyde, C. W. Hill, M. D. Herrick, P. Higgins; J. C. Jacobs, C. E. Jordan, W. S. Jiggs; J. A. Morison; E. C. Pearson, R. P. Pritty, A. S. Prescott, J. W. Parker, J. H. Pilsbury, M. Patten, J. A. Plummer; R. A. Rich; C. H. Stevens, S. H. Stanley; A. S. Tice, James S. Turkey; A. Woodward, W. Wilkie, O. R. Wilson, F. H. Waterman, T. H. Werrall.

JAMES P. MACCAY, Agent, 38 Broad Street, Boston.

Church Register.

HERALD CALENDAR.

Hamilton Camp-meeting begins Aug. 16, closes Aug. 21. Martha's Vineyard Camp-meeting, Aug. 22.

Sterling Camp-meeting, Aug. 22.

Holding Camp-meeting, Epping, N. H., begins Monday, Aug. 29.

Williamsville Camp-meeting, Aug. 29.

Kennebec Valley Camp-meeting, Aug. 30.

Kennebunk Camp-meeting, Aug. 30.

The Penobscot Valley Ministerial Association, Fearsport, July 11.

Rockland District Ministerial Association, Rockport, Me., July 18.

Bath Camp-meeting, Sept. 5.

Springfield District Camp-meeting, Hatfield, Aug. 29.

Kennebec Camp-meeting, Wilmot, N. H., Sept. 5.

Yarmouth Camp-meeting commences Aug. 9.

East Poland Camp-meeting, Aug. 23.

Claremont District Ministerial Association, July 12.

Hodgdon Camp-meeting, Aug. 15.

East Machias Camp-meeting, Aug. 22.

Lyndon Camp-meeting, Aug. 29.

Charleston, Me., Camp-meeting, Sept. 12.

QUARTERLY MEETINGS.

LYNN DISTRICT.—SECOND QUARTER.

July.—Waltham, 2, 3; Weston, 2, 3; Watertown, 10, 11; Cambridge, Trinity, 9, 10; North Avenue, 2, 3, 10; East Somerville, 10; Harvard Street, Cambridge, 11; Somerville, 12; Watrous, 16, 17; Walsfield, 2, 3, 17; Reading, 17; Stoughton, 18; Woburn, 19; Malden, 20; Medford, 21; Charlestown, Trinity, 22; Lowell, Worthen Street, 23, 24; Graniteville, 2, 3, 24; Central, Lowell, 25, 26; St. Paul's, 25.

August.—Lynn, Boston Street, 6, 7; East Saugus, 2, 3, 7; Offordale, 7; Charlestown, Union Church, 8; Lynn, Common, 13, 14; Maple Street, 2, 3, 14;

Swampscott, etc., 14; St. Paul's, Lynn, 15; Marblehead, 27; Salem, F. M., 28; Beverly, etc., 29; Peabody, 29. September—South Lawrence, 3; North Andover, 4; Haverhill, etc., 4; Rockport, 10, 11; Bay View, F. M., 11; Riverside, etc., 11; Gloucester, 11; Street, 13; Lynn, South Street, 13; Ipswich, 17, 18; Topsfield, F. M., 18; Marblehead, 19; Groveland, 24, 25; Byfield, F. M., 25; Newburyport, 1st Church, evening, 26; Purchase Street, 26. Wilbraham, June 24. *D. SHEPHERD, P. E.

WORCESTER DISTRICT—SECOND QUARTER. July—1, Athol; 2, S. A. M., Templeton; 3, F. M. Gardner; 8, Royalston; 9, 10, A. M., Townsend; 10, F. M., Lunenburg; 10, eve, Fitchburg; 13, Barre; 14, Hubbardston; 16, 17, A. M., Oakdale; 17, P. M., Princeton; 20, Winchendon; 21, Ashburnham; 22, 24, A. M., Pepperell; 24, P. M., Groton Junction; 25, Clinton; 27, Leominster; 29, Ware; 30, 31, A. M., Monson; 31, P. M., Ware. August—5, Warren; 6, 7, A. M., West Brookfield; 7, P. M., North Brookfield; 7, eve, Brookfield; 10, Cherry Valley; 14, A. M., Park Street; 14, P. M., Webster Square; 21, A. M., Main Street; 25, A. M., Laurel Street. September—3, A. M., Webster; 4, F. M., Oxford; 7, East Douglas; 8, Whitinsville; 10, 11, A. M., Dudley; 11, P. M., Southbridge; 14, Leicester; 17, 18, Charlton; 18, P. M., Spencer; 21, 22, A. M., Millbury; 25, P. M., N. B. Village; 25, eve, Shrewsbury. L. CROWELL, June 25.

THE NORTHEAST CAMP-MEETING will commence at Walsley Grove, Northport, Aug. 29, 1870. For further information, inquirers are referred to H. J. Woods, Belfast, David B. Doane, Brewer, or J. Burbank, Bangor. A. CAUTION, Secretary. Whiteport, June 28, 1870.

NEW HAMPSHIRE BIBLE SOCIETY.—The annual meeting of this Society will be held at South Church, Concord, N. H., on Tuesday, July 5, at 11 A. M. The reports of the Treasurer and Secretary will then be given. Addresses will be given by the following gentlemen: Rev. C. W. Miller, of Tilton; Rev. Henry G. Sanford, of Concord; Rev. J. L. Lamm, of Windham; and Rev. S. H. Wiley, of Oakland, Cal.

WANTED.—Three ministers, who are willing to come South, and cast in their lot among us, and help to build up the cause of God and Methodism in our sunny land. Young men preferred. For particulars, address Rev. J. STEWART, P. E., Augusta, Ga. June 30.

Business Notices.

THE Union Safe Deposit Vaults, 40 State Street, Boston, assure the safe keeping of valuable papers, silver plate, bullion, diamonds, and all precious articles of small bulk. July 7, 51 11 25

GLITTERING TREASURES. Not only does SPALDING'S GLUE impart the whiteness of the purest porcelain to the teeth, but it polishes, too. They glitter after being brushed with it, like the inner surface of an ocean shell, and the effect of this peerless dentifrice is to render the enamel as hard and indestructible as adamant.

Save and mend the pieces, use "SPALDING'S GLUE," July 7, 71 11 25

Communion Services.

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO., 20 John St., New York, Manufacturers of Fine Silver Plated Ware. 171 Jan. 4 '71

DUTCHER'S LIGHTNING FLY KILLER.—The Original Genuine Article. Imitations are about. Don't be fooled. Ask for Dutcher's. 41 June 25, 41 165

The Adams Express Company Will establish a temporary Agency at OAKINGTON, MARYLAND, July 7th, 1870, to continue during the NATIONAL CAMP-MEETING at that place. July 7, 11

ORCUTT'S RELIABLE LIGHTNING RODS.

Those who wish perfect security are reminded that the subscriber still continues to protect all kinds of structures from the effects of lightning. Thirty-five years constant practice, WITHOUT A CASE OF FAILURE, is the best guarantee for safety and security. Orders from any section of country and vicinity, by mail or otherwise, received at No. 48 Cornhill, Boston. July 7, 131 41 201

Indelible Pencils.

FOR MARKING CLOTHING, ETC. Single, 25 cts. 4 for \$1; per doz. \$4.25; by mail paid; per gross, \$22.50. FOR WRITING ON WOOD, TREE LABELS, etc. Single, 50 cts.; per doz. \$5; per gross, \$30. "More convenient than Ink."—Amer. Agriculturist. "Invaluable for marking ideas."—God's Ladies Book. "A very useful article."—Amer. Inst. Report 1870. MANUFACTURED and sold by the INDELBLE PENCIL CO., Northampton, Mass. Sold by Stationers and Dealers EVERYWHERE. June 1, 151 41

HOME SAVINGS BANK, BOSTON.

In the new Masonic Temple, corner Tremont and Boylston Streets. Deposits received in this institution from 9 A. M. to 1 P. M., and from 3 to 5 P. M., daily, and on Wednesday and Saturday evenings from 6 to 8. Drafts paid daily, from 10 A. M. to 1 P. M. Interest on deposits commences the first day of every month, instead of quarterly, as in other Savings Banks. A dividend at the rate of six per cent per annum is guaranteed to be paid in October and April. All dividends, as soon as declared, are added to the principal, and receive interest like an original deposit. HENRY SMITH, President. ED. O. ROCKWOOD, Treasurer. July 7, 161 3m.

HUDSON RIVER INSTITUTE AND CLAVERACK COLLEGE.—A first-class Boarding School for both sexes. For instruction for ladies and academic course for ladies and gentlemen. Nine departments and sixteen professors and teachers. Board and tuition in eight departments \$200 per year. Instrumental Music extra. Term opens Sept. 5. Rev. ALBERTO FLACK, A. M., President, Claverack College Co., N. Y. July 7, 81 11 25

ROBERTSON'S SERMONS.

Complete in One Volume.

SERMONS PREACHED AT BRIGHTON by the late Rev. FREDERICK W. ROBERTSON, the Incumbent of Trinity Chapel. New Edition. With Portrait on Steel. Crown 8vo. Cloth, \$2.00.

Here is a book which has gone through as great a number of editions as the most popular novel. It has all those marks of arduous service which are only to be seen in books which belong to great public libraries. It is thumbed, dog-eared, pencil-marked, worn by much perusal. Is it then a novel? On the contrary, it is a volume of sermons. A fine, tender, and lofty mind, full of thoughtfulness, full of devotion, has here left his legacy to his country. It is not rhetoric or any vulgar excitement of eloquence that charms so many readers to the book, so many hearers to this preacher's feet. It is not with the action of a Demosthenes, with outstretched arms and countenance of flame, that he presses his Gospel upon his audience. On the contrary, when we read those calm and lofty utterances, this preacher seems seated, like his Master, with the multitude palpitating round, but no agitation or passion in his own thoughtful, contemplative breast. The Sermons of Robertson have few of the exciting qualities of oratory. Save for the charm of a singularly pure and lucid style, their almost sole attraction consists in their power of instruction, in their faculty of opening up the mysteries of life and truth. It is pure teaching, so far as that ever can be administered to a popular audience, which is offered to us in these volumes. —Blackwood's Magazine.

These Sermons are full of thought and beauty, and admirable illustrations of the ease with which a gifted and disciplined mind can make the obscure transparent, the difficult plain. There is not a sermon that does not furnish evidence of originality without extravagance, of discrimination without tediousness, and of piety without cant or conventionalism. —British Quarterly. Every word he wrote is eagerly sought for and affectionately treasured up, and meets with the most reverent and admiring welcome from men of all parties and all shades of opinion. . . . To those that find in his writings what they themselves want, he is a teacher quite beyond comparison—his words having a meaning, his thoughts a truth and depth, which they cannot find elsewhere. And they never look to him in vain. . . . He lives himself upon the recollection as a most original and profound thinker, and as a man in whom excellence puts on a new form. . . . There are many persons, and the number increases every year, to whom Robertson's writings are the most stable, satisfactory, and exhaustive form of religious teaching which the nineteenth century has given—the most wise, suggestive, and practical. —Saturday Review.

Published by HARPER & BROTHERS, New York.

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EMPLOYMENT FOR ALL! \$2000 A YEAR GUARANTEED TO AGENTS! Boys and girls are earning from \$1.00 to \$3.00 per evening at their homes. Descriptive Catalogue FREE. Valuable sample, 25 cents. Address NOVELTY WORKS, Hallowell, Me. July 7, 91 134 35

NEW HYMN AND TUNE BOOK JUST PUBLISHED!

"Songs of Devotion," FOR Christian Associations.

By W. H. DOANE. 238 Pages, about 650 Hymns, and 250 Tunes, handsomely printed on good paper, of convenient size, and bound in cloth. Price, 75 cents.

"SONGS OF DEVOTION" Contains Hymns, new and old. It has been prepared by request of the International Convention of Young Men's Christian Associations, held at Portland, in July, 1869, by W. H. DOANE, of Cincinnati, the well-known author of "SILVER SPRAY," and of much of the most popular Sunday-school music now in use. Mr. Doane has had the counsel and co-operation of the leading men in Church and Association work, and it is believed that it will prove the most valuable Hymn and Tune Book for universal use ever published—the low price at which it is offered will bring it within reach of all. A single copy mailed, post-paid, to any address on receipt of 75 cents. Don't fail to examine it. BIGLOW & MAIN, PUBLISHERS, NEW YORK. Successors to Wm. B. BRADBURY. July 7, 261 41 134

"SONGS OF DEVOTION" will prove the most valuable Hymn and Tune Book for universal use ever published—the low price at which it is offered will bring it within reach of all. A single copy mailed, post-paid, to any address on receipt of 75 cents. Don't fail to examine it. BIGLOW & MAIN, PUBLISHERS, NEW YORK. Successors to Wm. B. BRADBURY. July 7, 261 41 134



After thirty years' trial, the "PAIR KILLER" may justly be said to be the greatest medicine of the world. For there is no region of the globe into which it has not found its way, and none where it has not been largely used, and highly prized. Moreover, there is no climate to which it has not proved itself to be well adapted for the cure of a considerable variety of diseases; it is a speedy and safe remedy for burns, scalds, cuts, bruises, wounds, and various other injuries; as well as for dysentery, diarrhoea, and bowel complaints generally. It is admirably suited for every race of men on the face of the globe. July 7, 261 41 175

THE Central Railroad of Iowa.

235 Miles in Length. Now Nearly Completed. 12,000 Tons of Iron being laid this Season.

ITS FIRST MORTGAGE BONDS.

We believe that no class of investments has been found so uniformly safe and profitable as First Mortgages on completed roads. Of 286 companies operating 30,000 miles of railroad in the Northern and Western States, on which there is a bonded debt of \$661,000, we know of but two that do not pay their interest regularly. Several railroads were built before the country around them was sufficiently settled to give them adequate business, which for a short time failed to pay their interest; but the building of the roads soon brought a population that made them profitable, when the payment of interest was resumed, and the Bonds proved perfectly good.

SECURITY.

In selecting new railroad bonds for purchase, the investor should ask, First, Is the road needed? Second, Is the country it is to run through productive? Third, Are its connections important? Fourth, Are its associations with other companies such as to give it strength? Fifth, and more than all, Is the Company engaged in its construction strong enough to carry it through? If all these questions can be answered in the affirmative, there can be no doubt about the security of a first mortgage to the amount of \$10,000 per mile. The average price at which good, reliable 7 per cent. gold bonds can be bought on such a road is 95, and at this rate they pay about one-third more interest than the bonds of the old roads.

We believe that the CENTRAL RAILROAD OF IOWA fulfills all the conditions for a good Bond that we have named above. It is the only link wanting to connect the two great cities of St. Louis and St. Paul.

It runs through the garden of Iowa, where all the completed railroads have proved very profitable. It is built in the interest and partly with the money of the same powerful parties who are building a great system of roads that centre at St. Paul, which will give it a large traffic.

THREE THOUSAND MEN ARE AT WORK ON THE ROAD, AND ITS COMPLETION THIS YEAR IS NOT DOUBTED.

TWELVE THOUSAND TONS OF IRON ARE GOING FORWARD, AND THE TRACK IS BEING LAID AT THE RATE OF PRACTICALLY A MILE A DAY. The Company is made up of bankers, leading railroad capitalists, and others, who put a large amount of their own money into the common stock of the road, and who have credit for prudence in making their investments.

PROFIT.

One thousand dollars invested in Government Sixes—say 7½ (which may be paid off in two or three years)—at 13 per cent. premium, yield per annum a fraction over 6 per cent. income. One thousand dollars invested in Government Fives yields less than 4½ per cent. income, while the same amount invested in a 7 per cent. railroad bond at 95, yields nearly 7½ per cent. all in gold. There is thus no doubt of the profit of selling Government bonds while the premium is still large, and buying first-class railroad bonds. It is only a question of security. But if the road is entirely finished, and paying dividends on its stock, none of its bonds can be bought that will yield 7½ per cent. in gold per annum. The Railroad Journal of May 29 gives the following as the market prices of the bonds of some of the leading railroads:—

Pennsylvania Railroad, currency	101½
New York and New Haven, "	99
Hartford and New Haven, "	98
Connecticut River, "	98
Camden and Amboy, "	99
Lehigh Valley, "	98

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